

IS THE
BIBLE

THE WORD OF GOD ?

YES !

REV. THOMAS DUNCAN D.D.



Class BX 5845

Book 178

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IS THE BIBLE THE WORD OF GOD?

YES!



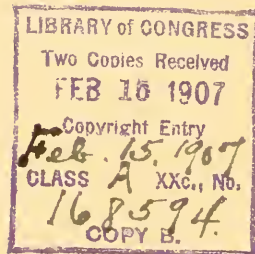
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REV. THOMAS DUNCAN, D.D.

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To the Young Men's Christian Association, whose members come from all the Protestant Churches, and are engaged in the great work of saving young men from the temptations which surround them, both in city and in country; to the St. Andrew's Society of the Protestant Episcopal Church, the aim of which is to lead wanderers from God out of the allurements of the world into the Church of the Living God; and to all similar societies of other Protestant Churches, with similar objects in view, for whose work God be thanked, this volume is affectionately dedicated by the author.

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ADDRESS TO THE READERS

WE venture to send out the following essays, articles, and sermons because we think they will supply some of the religious wants of the religious people of our day. If it be said that each of the subjects discussed has been explained and discussed before, we make reply, that the same may be said of every religious subject. And yet much remains to be explained, and there are calls for sermons and lectures and books on the most discussed subjects from many directions.

The reasons are not far to see. The world of thought and knowledge is developing every day, new fields are opening, and information respecting their bounds and limits and products are needed by the public, and are asked for by it.

When travellers and tourists are asked for information about the countries which they have visited and explored it will not satisfy the enquirers to put into their hands the guide books and histories of the last century, or to refer the student of Grecian

and Roman history to Tacitus, and Cæsar's Commentaries, or any works of preceding centuries.

It is to be noticed also that religious work and religious thought are constantly being carried in dangerous directions, and words of warning are needed to guard the working public, lest they be misled. These and other considerations, which time forbids us to mention, are the explanation of the appearance of the present little volume.

We think the essay on the Inspiration of the Bible presents some thoughts and arguments to prove inspiration, which have not been presented before, and which at least deserve the consideration of "The higher critics," and which we hope will be met by them if erroneous.

As the advocates of "Cathedrals and the Cathedral System," are showing their faith by their works, and are busy buying land, and employing architects to make designs for their "sermons in stone"; we hope they will pause long enough to read the essay on "Cathedrals and the Cathedral System," which we humbly trust will turn the pause into a period longer than life.

We have thought that the other essays on doctrinal subjects will help to clear away some of the doctrinal mists and

clouds which for centuries have hung around these subjects.

We do not think that in thus speaking we open ourselves to the charge of thinking too highly of our own work; for we remember that every little helps, and we have been encouraged by what we have somewhere read, that when a regiment of soldiers failed to draw up a great statue on to its pedestal, the added help of a little child was all that was needed to elevate it to its place.

IS THE BIBLE A GIFT FROM GOD TO MAN?

THE Rev. Dr. Williams, Bishop of Michigan, has excited the surprise and sorrow of many of his fellow-churchmen by his late utterance before the Young Men's Christian Association of Detroit. In attacking the doctrine of the inspiration of the Bible, in his address before that association, he has placed himself on another doctrinal platform, than that of his church. The Bishops all make a solemn vow before the whole world, when they are ordained to the priesthood, "to minister the doctrines and Sacraments and the discipline of Christ *as this church has received the same*"; the doctrine being set forth in the thirty-nine articles of the Protestant Episcopal Church. The 6th article plainly asserts the divine authority of the *whole* Bible. And as often as Bishops join in the service of ordination they place themselves on this platform.

But Bishop Williams, as reported by the Detroit press, tells us "that the Bible is *not*

the word of God; and that all who take that position make a wicked use of the book." He further asserts, "that it nowhere declares itself to be the word of God." Can it be possible that Bishop Williams has overlooked the declaration of St. Paul that "all Scripture"—that is, the Old Testament—"is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii, 16); and also St. Peter's words: "Holy men of God spoke as they were moved by the Holy Ghost" (2 Pet. i, 21)? And has he not read the words of Christ himself when he says: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which *testify of me*" (John v, 39), which indicate their inspiration? There are many other texts in which the inspiration of the Bible is either directly expressed, or clearly implied.

We cannot but suppose, that the Bishop has been too busy to examine this subject for himself, and has taken the dicta of certain so-called learned men, as indisputable data for his positions, and has thus become the champion of most unfortunate errors.

These positions are met, and we believe

are fully refuted in the following essay, and various proofs are given to show, that the Bible rests on Divine authority, and that its writers were inspired in their utterances by the spirit of the living God.

IS THE BIBLE A GIFT FROM GOD TO MAN?

IS IT INSPIRED?

HOW IS IT INSPIRED?

THE three questions at the head of this article are intimately related, and appear, at first sight, to require but one and the same answer. For, if it can be proved that the Bible is the gift of God to man, then would it not follow, that as it consists of words, the words must have been given of God? And if so, then the men who spoke the words must have received them from God, and this would be verbal inspiration. Now while this seems to be a valid conclusion, a little examination will show, there are other elements which need to be introduced which modify the conclusion. It is to be remembered that words are only the vehicles of thought, and of ideas. They are like ships which often carry gifts, while they are not the gifts themselves. So, if it can be shown that the Bible is the gift of God to man, it would not necessarily follow that the words, which are merely the

vehicles of the revelation, have also been given. As speech is a part of man's make-up, and is like the hand with which he conveys his gifts to others, God might have committed His revelations to messengers to carry in their own intellectual hands to the people, as the apostles carried the loaves which the Saviour had multiplied, and distributed them with their hands. It being the loaves which the Saviour gave to the people, not the apostles' hands.

It is these facts which separate these questions, so that to prove that the Bible is the gift of God to man does not settle the question of the verbal inspiration of Holy Scripture. The Christian church which acknowledges that the Bible is in some sense the gift of God has been divided, and sometimes been rent asunder by difference of opinion as to inspiration, while discussions of this question have often hidden from view the greater question, "Is the Bible a gift from God to man?"

This last is the great question of all, and to it we are to address ourselves principally in these pages. But the others are very important and are connected with it, and so demand some consideration. Besides, there are certain facts in the Bible itself which lead to difficulties that can only be

solved by the answer to the question: "How is the Bible inspired?" Let us first then consider this question of inspiration.

There is a theory, at one time widely held, which asserts the inspiration of the Bible while it practically denies it. It is this: that all books of genius are inspired, and as the Bible belongs to this class, of course, *it* must be inspired. This view reduces inspiration to zero. For as many books of genius contradict each other, and especially contradict the Bible, the truth of a book would not follow from such inspiration. It is well known that the writings of Voltaire, Rousseau, Hobbes, Ingersoll, who were undoubtedly men of genius, with many others of the same class, flatly deny the teachings of the Bible, so that this kind of inspiration is of no religious value. This view must therefore be dismissed.

Another view of inspiration is that God has revealed to certain men the truth of the Bible in words, and that therefore every word is divinely inspired. This theory was, many years ago, generally held. But certain facts have presented themselves, which render the view untenable. We have before us the fact that the languages in which both the Old and New Testaments were given are now dead, and that the words in which they are now read by

Christians generally are the words of translators for whom inspiration is not claimed, and who have made numerous errors and mistakes in their translations. As the Great One who gave the revelation knew, that this would follow, it cannot be supposed that He selected the method of verbal inspiration.

It is also to be noticed that the Saviour used and commended a translation of the Old Testament which contains many errors, although they are of a character not to misinform concerning religious doctrine. But what seems to settle the question is, that when the Saviour and His apostles quoted the Old Testament, they often did not quote the *words* but the *sense* of the passages.

But there are other reasons for rejecting this view. If the words of the Bible had all been given to the messengers sent by God there would have been no difference of style in the language employed by these messengers. But so far from this being the case, the individuality of the prophets and other writers appears in almost every sentence. There is no mistaking the writings of Isaiah for those of Jeremiah, nor those of Jeremiah for the writings of Ezekiel. All the different prophets have peculiarities in their messages, which belong to themselves, and show that they used

their own words in delivering the revelations made to them. And so it clearly appears that there is no verbal inspiration.

There is another consideration, however, which must not be omitted. Suppose for a moment that the sacred Book had been verbally inspired, that every word had been given by God. Then, as God is true and infallible, and in every sense perfect, there would have been a perfect revelation, as far as it went, with every department of human learning which it touched. As it deals with words, the subject-matter of grammar, it would have been *grammatically* perfect. And so all grammarians would have had a perfect model of grammar, and there would have been no need of many of those researches and efforts in the perfecting of human speech, which have done so much to develop the human intellect. The Bible touches on science at many points. If science had been correctly and perfectly revealed at all these points, if, for instance, language had been used which would have correctly shown the cause of day and night, and of other phenomena alluded to, then there would have been less need for those scientific researches which have afforded a needed school to the human mind, and have been a demonstration of its wonderful power and greatness. That this has not been

done shows, we think, the wisdom of Him, "who knoweth whereof we are made"; and has so arranged it that His revelation to man of religion should not interfere with other schools through which He designed his creature man to pass. For all these reasons verbal inspiration must be set aside.

There remains then the view, that in making a revelation God in some instances gave to certain men the ideas and truths which He wished to be communicated, and left them to use their own language in expressing them. As He had given to man as much power to express thought, as He had given him capacity to understand it, this was sufficient. Others He impelled to write records of passing events, and to gather from various sources the histories and biographies and teachings which were needed to illustrate the truth of His revelation, and which they communicated in their own words. It is this view to which we are brought by the facts we have been considering.

From the foregoing discussion, we are prepared to call attention to a distinction which has not always been noticed, but which certainly exists; we mean the distinction between the Bible as a collection of histories, biographies, discourses, and moral teachings, and the Bible as a guide-book.

As a guide-book to lead men to the salvation of their souls, to right views of all duties, both secular and religious, we claim it is infallible; but as a collection of histories and biographies, etc., we regard it as partaking of the nature of man, that is, as imperfect and sometimes inaccurate. Now it will not be denied, that a man may be a safe guide through a wilderness and yet not give an accurate or even a correct view of the country through which he is leading a traveller. He may make mistakes as to the distances between places, as to the height of mountains, as to the length of rivers, as to the names of towns, and other objects which he is passing, and yet be a perfectly reliable,—may we not say, an infallible guide. It will also be admitted that a map may give a correct route between two cities, and enable passengers to make a journey from one to the other, and yet give wrong names to towns, wrong directions to rivers and other incorrect data, without the least danger of leading astray. So we hold the Bible may be a correct,—may we not say an infallible guide,—to righteousness, to religion, to moral duty and to heaven, and yet as a history and a series of biographies contain errors in dates, in grammar, in names of rivers, of countries, of towns, like other histories.

We go on now to observe that this result must have followed from the use of man as God's agent. Unless God had changed man into a perfect being, incapable of erring, man would from the necessity of an imperfect and erring nature, and imperfect education, fall into error. Consider for a moment the facts of the case.

First we notice that human language is imperfect. It is well known that certain religious truths, now well understood, could not have been expressed in certain languages until they had been developed to a certain extent. Hence before that development these truths would have been unknown to the people speaking those languages. And so they could have had only an imperfect revelation. Then there are some ideas which could have been only partly made known in some languages. And so the people speaking those languages would only imperfectly understand them. Notice too that words often change their meanings, and so doctrines or revelations connected with such words would be liable to be misunderstood. Then some of God's messengers used better and clearer language than others, and so the clearness and intelligibility of some messages would be greater than that of others. It is well known to all students of the Bible that

there are many passages in this sacred volume which are so obscurely expressed that the meaning is not yet ascertained. Consider too, that the Jews had no certain measure of time, and that when they used the genealogical tables, taking generations as a measure, many links were often left out; hence their chronology is utterly defective. Now the Bible was not, as we have said, given to teach chronology, as it was not given to teach grammar, or rhetoric, or science, and so no attempt is made in the sacred volume to give views of these subjects. But all this does not, as we have said, prevent the Bible from being a safe guide for man, to virtue, to godliness, to salvation and to heaven. As the kings of the earth can use earthly and imperfect agents to carry their messages, and administer their governments, much more can the great King of Kings, who is the creator and ruler of all things; and, as we shall show, has done so.

Having thus pointed out, what it seems to us, is to be expected and what is not to be expected in a revelation from God, let us proceed to consider the reasons why we should regard the Bible as a book given by God to guide us to virtue and godliness and happiness here and hereafter. There are a great many different lines of argument

which we believe lead clearly to this conclusion. We propose to dwell on several of them, and shall begin with what seems to us to be the least important and go on to the more important.

We first call attention to a great fact connected with the sacred volume which points clearly to a Divine origin. While the Bible does not teach science it *does not contradict it*. Though containing revelations made long before the dawn of modern science, it does not, when properly interpreted, conflict with any of its teachings. This is very remarkable when we consider that it touches science at many points, and refers to great physical truths, without becoming in any sense a teacher or revealer of science. The Pentateuch, which contains an account of the creation, touches astronomy, geology, and physics at more than thirty points where comparisons can be made, and in no case is there a contradiction. It was held many years ago by men of science that the universe existed from eternity. But since the discovery of Tait's law of the degeneration of energy, it is now generally admitted that it must have had a beginning, as the book of Genesis declares. Then we have in the book of Genesis an account of *the order* in which the creation proceeded, and this is now received by scientific

men. How did Moses get this information? Surely from no human source. For we have enough information of those early times to be sure, that no such knowledge existed at that time. When we consider that the other principal religious systems are full of scientific errors, we are brought to the conclusion that Moses must have been divinely directed. Now as the Pentateuch is connected with the other books of the Bible by the cords of prophecy; as it predicts a development of the Jewish people, related in those books, as we shall hereafter show, it follows, that the other books must partake of the same nature; that is, all must have been given through the direction of God.

Another reason for believing that the Bible is given by God to man is, that it has guided all who have accepted it, to a support, which has sustained them in trials and sufferings, and given them strength to overcome obstacles and enemies, even when there was only tradition. This appears clearly in the case of many under the old dispensation. Jacob, when driven from his home, was sustained by the God of his fathers, and laid the foundation of the Jewish nation. Joseph, when sold into Egypt, did not forget his God when cast into prison, but was sustained by Him, and was raised to a high position of authority in Egypt,

which enabled him to make provision to save his kindred as well as surrounding nations from perishing by famine. The prophets, though persecuted and maltreated, were enabled to be faithful to their God even unto death, and the Jewish people were often saved from enemies fiercer than the lions from whose jaws Daniel was rescued by his God. If we are to receive the histories sacred and profane which we have of the Jewish race, we cannot help but believe, that this people have had a divine guidance and support. But we see a more striking illustration of God's support in the case of the early Christians. All who are familiar with their history in the first centuries of the Christian era know, that the Christian church was like Greek fire that burned under the water. It was opposed by all the temporal governments, all the philosophers, all the religions of the world. Its adherents and its propagators were contended with on the platform by the great orators of many cities; were persecuted by the rulers and the soldiers and people of all the nations; were attacked furiously by the religions of every country, and yet continued their work with unabated zeal and earnestness. When in prison, they preached to their jailors and companions in suffering, and when tried before rulers and kings,

they proclaimed to them the truths of their religion. They turned the scaffolds on which they were being executed into pulpits, and from the flames and smoke of the funeral pyres where they were burning, preached the gospel of their God and Saviour. And their words of preaching and teaching were not in vain; for many who had been against them and had taken part in putting them to death were converted, and became in their turn Christian martyrs; so that "the blood of the martyrs was truly the seed of the church." Now what gave to these men the strength and power to do this wonderful work? It certainly was not hope of earthly reward; for these were not promised or expected. It was not the support of any worldly philosophy; for the Christians trampled earthly philosophy under their feet. Nor any of the motives such as were used by the Mahometan and other heathen religions. It must have been what was claimed, a *divine power and impulse* to which they were led by the teachings and truths contained in their guide-book, the Bible, impressed by a divine influence. Surely this is strong proof that this guide-book was given by the God who gave the strength to those who used the book.

But the fact that the religions and phil-

osophies and governments of the world were overcome and vanquished by Christianity is another proof, that this book which led to it all is from God.

It is to be observed that it was the truths contained in this book, as well as the strength and fortitude given to the Christians, which produced this result. The teachings and principles and sentiments of the philosophers and the religions of the world went down before the truth contained in the Bible like mists before the rising sun. The pride and ambition and lust and human passion taught by the religions of the Romans and Greeks, and personified in their gods, gave way to the love, and faith, and humanity, and righteousness taught by the apostles and exemplified by the great Jesus of Nazareth; while the fatalism and stoicism of the Stoics were superseded by trust in the Sovereignty of God, and the self-sacrifice and purity and holiness taught by Christ and His apostles. The religions of the Romans, of the Grecians, and of all the surrounding nations are known now, only as some of the old cities in which they were taught and practiced—by sculptured monuments, and the mouldering ruins which tell they once existed; while Christianity, which their adherents sought to destroy, is growing like the little stone

seen by the prophet, which continued to increase until it filled the earth. Surely these facts are eloquent voices which tell of the divine origin of the book whose teachings led to these results.

Another testimony to the divine origin of this guide-book is found in the language in which the New Testament is written. As we have already observed, the languages in which the first books were given were so meagre and imperfect that many great truths could not be expressed in them. But before Christ came, a language had been prepared, the most perfect the world has ever seen. It had been extended in its range by the discussions of philosophers, and sharpened to express minute metaphysical distinctions by religious controversies. And so was ready to the hands of the great teachers of the Christian religion. This language had been adopted by the Jews, and not only by the Jews, but by all the most enlightened nations, and was used by Christ and his apostles. And thus Christianity had an appropriate organ for its expression, and for its dissemination over the world. Now as all this was brought about without any plan or co-operation of men,—was accomplished by the unwilling working of human forces, there must have been some higher power directing them,

which points to a divine origin of the religious guide-book, which we call the Bible.

The agreement of the Bible with early histories, with the inscriptions on old monuments and temples, and with the writings on brick tablets and marble slabs dug from the ruins of ancient and buried cities, is a testimony to the truthfulness of the writers of the Bible, though only fallible men. Professor Sayce, of England, one of the foremost archæologists of modern times, tells us; that the researches of archæology show, that the statements of the higher critics who speak of the narratives of the Pentateuch, and other portions of the Old Testament, as “myths and fables,” have no foundation to rest on. According to him all that is contained in these ancient books are fully borne out by these researches. Dr. Glacer, the noted Arabian traveller, recently gave a full account of a late find of a papyrus, throwing special light on biblical chronology. He tells us that from the information given in this find, the Bible accounts are brought into wonderful accord, and harmony with the data taken from other sources. Many of the tablets dug up from the ruins of a city, occupied by the Hebrews in the time of the Pharaoh of the Exodus, bear out the history of the Pentateuch. Rev. Dr. VanDyke, a professor in

the Princeton University, tells us in a lecture recently delivered: "For the last fifty years historical explorers have been fishing up the massive evidence of facts to prove, that the Bible narratives are true and trustworthy." Now if these biblical accounts are true,—be the testimony of trustworthy witnesses,—then the Bible religion must be given of God. For the miracles recorded, which are the main part of the narrative, clearly show this. The deliverance of Lot from Sodom; the rise of the slave Joseph to regal power, and his saving of the nations around Egypt from death by famine; the exodus of the children of Israel from the land of Egypt, with the attendant miracles, could not have occurred without the intervention of more than human power, and is a testimony to the religion which is contained in the Bible.

The facts and events of history thus presented, we hold to be strong evidence to prove that the Bible was written under the direction of God. That it was given through the imperfect agent, man, is sufficient to account for various imperfections and trivial errors. The witnesses of events being men, there naturally occur the divergences in the testimony, which always are found when there are many witnesses. Then, there are imperfections in the narratives,

owing to the imperfections of human language; and there is want of chronological certainty due to the fact, that the object of the Bible was not to give a chronology to the world, which God thus emphasized. With these facts, that cannot be controverted, admitted; many of the objections which have been so frequently made by men called learned, but who seem to be better versed in error than in truth, will vanish away. But the arguments we have so far brought forward are only preliminary to the proof we are now to present. We have advanced them because they meet objections which have been thrown across the way of the God-given guide. But they are to our main contentions only as John the Baptist to the great Messiah. We have spoken principally of the human element, we advance now to the divine.

The prophecies which refer to the Jews and are fulfilled in their history are golden threads which bind together all the books of both the Old and the New Testaments, and show that they all proceeded from the same source, though often separated, by centuries. They show a development of this wonderful Hebrew people, and that it must have been under the guidance of Him who inspired the prophecies. They also indicate a government by an unseen power,

in the way of rewards and punishments, through the medium, not only of surrounding nations, but also by the forces of nature. In these great facts we have an argument that the Bible came from a divine source which scatters to the wind all the objections brought against it in ancient and modern times. We proceed now to point out some of these prophetic facts.

We take first that which will have the least force on account of doubts raised by the higher critics as to the author of the Pentateuch. We find the growth, the numbers, the location, the political position, of the nation of the Israelites referred to and described, when as yet there were none of them. When Abraham, the progenitor of the nation, was wandering a stranger in the land of Canaan, God appeared to him, as we learn from the book of Genesis, and said: "I will make thy seed as the dust of the earth, and will make them to multiply as the stars of heaven, and I will give unto thy seed all these countries" (Gen. xiii); and again, "Unto thy seed have I given this land from the river of Egypt unto the great river, Euphrates." And lo, we learn from the history of the people of Israel and of the surrounding nations, that the descendants of Abraham multiplied until they numbered several millions in the land of

Egypt. Then coming out of Egypt they took possession of the countries referred to, became a great nation, and occupied them for centuries. And thus the prophecies to Abraham were fulfilled. To meet this contention it is said by opponents, that the Pentateuch was written long after the prophecies were fulfilled. Our reply is, that though Moses, who gave the account, which had no doubt been handed down from the time of Abraham, lived after the Israelites had increased greatly in numbers, yet the Israelites had not yet taken possession of the land, had not yet increased to many millions, had not yet become a great and powerful nation. And so the most important part of the prophecy remained to be fulfilled, and was afterwards fulfilled, which gives as great force to the argument, as if the account had been written in the time of Abraham.

But it is contended further that the Pentateuch was not the work of Moses, but of unknown persons at the time of the return of the Jews from captivity. But this assertion is made in the face of strong proof to the contrary. It is now well known that the Egyptians, at the time of Moses, were acquainted with letters and had a literature. As Moses was adopted by the daughter of Pharaoh, it is to be supposed he was

educated and trained in all the learning of the Egyptians, as we are informed in Holy Scripture. Besides, it is evident from the late find in the land of Goshen where the Hebrews lived, where books printed in earthen tablets have been dug from the ruins of a buried city, which flourished at the time of the Exodus, that the knowledge of letters existed among the Hebrew people. When we add to these facts that at Mount Sinai Moses brought to the people the law of his God written on tables of stone, it is proved beyond controversy that the Jewish people had a literature. This being so it would follow that Moses would use his knowledge for purposes of record as was done by all the nations around, and thus that he wrote or caused to be written the religious truths which had come down to him, and added to them the revelations which he himself received from the Lord. It is in view of these and other facts of archæology, that many of the best informed scholars of the present day hold, that the Pentateuch was written at the time of Moses, by him or under his direction. As has been well said by the Rev. Henry Van-Dyke, an eminent professor of Princeton University: "There is no reason under the heavens nor upon the earth, nor has any reason been discovered under the earth

why we should not think that the substance and much of the actual language of this ancient narrative, came to us from the hand of Moses." And so we have in the fulfillment of these prophecies to Abraham proof of the divine origin of the first books of the Bible.

But this is only a small part of the proof; these are only the first steps of the ladder that reaches to heaven. In connection with these prophecies, others of a different character but more remarkable were made, to which we now turn. Not only were the growth and prosperity of the Hebrew people foretold, but what was far more striking, their downfall, and dispersion, and persecution were most minutely described. Surely, Moses must have looked through the telescope of ages, made by the great Architect of the future, when he gave us the history of this Jewish nation. Hear him as he gives the words of the Lord with reference to this people: "And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them—and ye shall have no power to stand before your

enemies—and yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly” (Lev. xxvi, 33, 36, etc.). “Thou shalt be removed into all the kingdoms of the earth” (Deu. xxviii, 25, etc.). “And it shall come to pass as the Lord rejoiced over you to do you good and to multiply you, so the Lord will rejoice over you to destroy you and bring you to naught—and the Lord will scatter thee among all people” (Deu. xxviii, 3, etc.). All the later prophets abound with similar predictions. Jeremiah, Ezekiel, Amos, Hosea, Isaiah, especially enter into the particulars of their overthrow and their captivity, their persecutions and their sufferings. And the prophecies have all been fulfilled in the most remarkable manner. The Romans commenced the work. They overpowered the Jewish government at the coming of Christ, as foretold, carried them to Rome, and made them a by-word and a hissing. And then all the other nations took part in this sad work until the Jewish people scattered over the world were the scoff and the object of oppression of all the great powers of the earth. What is wonderful to note is, that while the captivities of other nations have ceased after a few generations, that of the Jews has continued ac-

according to prophecy, under the most distressing circumstances, which are kept up the same; while the conditions of the other nations are continually changing. The Jews seem to be reserved for the fulfillment of other prophecies, which tell of their restoration to their own land, which is kept a wilderness, as if waiting for their return. And now various nations where they abound seem to be preparing to drive them out, as if these other prophecies were about to be fulfilled. Surely we have here the divine stamp and seal upon the books of the Bible in which these wonderful predictions are recorded.

But there are other prophecies which show us clearly that the Bible has been given by God, and link the two Testaments together, which are still more striking. We allude to those which point to the Lord Jesus Christ, the great Messiah. In Him were fulfilled, not only the predictions of the prophets, but all the rites and ceremonies of the Jewish religion, showing that this religion was only preparatory to that which Christ established. This is intimated in the promise made to Abraham, when he was told that "in him were all the nations of the earth to be blessed." As the Jewish covenant was only for the Jews, this promise must have referred to the religion

established by Christ, which was for all nations. This appears clearly in the prophecies in the Old Testament which refer to Jesus of Nazareth. From these prophecies we learn all the important particulars of his life. The time of his appearance, the place of his birth, the family out of which he was to arise, his life and character, his miracles, his sufferings, his death, the nature of his doctrines, the design and effect of his coming, the extent of his kingdom are all clearly set forth. Let us now glance at a few of these prophecies, which, when viewed together, seem to make as clear as sunshine, the presence of God in the Bible. When Jacob blessed his sons he said concerning Judah, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet till Shiloh come." We see this prediction fulfilled in the fact, that Judah was ruled by its own king until the Saviour appeared, and then the sceptre held by Herod departed and fell into the hands of the Romans. Malachi adds another prophecy of time. "Behold, I send my messenger and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple." This Scripture pointed evidently to Christ and His forerunner, John the Baptist, who pointed out Christ to the people at the time

of his baptism, that shortly preceded his entrance into the temple of Jerusalem. The prophet Haggai called attention to the coming Messiah, who was to appear before the destruction of the second temple. "The desire of all nations shall come, and I will fill this house with glory, says the Lord of Hosts. The glory of this latter house shall be greater than the former, saith the Lord of Hosts." This was accomplished when the great Son of God with His wonderful teachings came to the temple. In the prophecy of Daniel the kingdom of the Messiah is foretold as commencing in the fourth monarchy, or Roman Empire, and the number of years which were to elapse was indicated. "Seventy weeks are determined upon thy people and upon the Holy City to finish the transgression and to make an end of sins; to make reconciliation for iniquity, to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the most holy. Know, therefore, and understand that from the going forth of the commandments to restore and to build Jerusalem unto the Messiah, the prince shall be seven weeks and three score and two weeks." Computation by weeks of years was common among the Jews, and in this case pointed out exactly the time between the date of the commandment to

build the temple and the advent of the Messiah.

Observe, too, that not only were the Jews in expectation of the coming of their Messiah, but the heathen who had imbibed some of the Jewish views from contact with that people expected the coming of a great teacher from heaven at that time. That the Messiah was to be a descendant of David and a native of Bethlehem are expressly affirmed. "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him" (Isa. xl, 1). The place of the birth of the Messiah is thus clearly foretold. "Thou Bethlehem Ephratah, in the land of Judah, though thou be little among the thousands of Judah, yet out of thee shall he come forth who is to be ruler in Israel, whose goings forth have been of old from everlasting" (Gen. x, 14). That all these predictions were fulfilled in Jesus Christ, we have the fullest evidence in the testimony of all the evangelists. The facts of his life are also most clearly pointed to. The obscurity, the meanness, and poverty of his external condition are thus represented. "He shall grow up before the Lord like a tender plant, and as a root out of a dry ground: He hath no form of comeliness; and when we shall see

him there is no beauty that we should desire him. Thus saith the Lord to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall arise and see, princes also shall worship." (Isa. lii, 2.) The gospels which gave us the history of the Saviour's life are but the repetition of these prophetic utterances, and show that the Saviour was sent by Him who gave them. It has been well said, "that the riding of Christ in humble triumph into Jerusalem; his being betrayed for thirty pieces of silver, and scourged and buffeted, and spit upon; the piercing of his hands and of his feet; the last offered draught of vinegar and gall; the parting of his raiment; and casting lots on his vesture; the manner of his death and his burial, and his rising again without seeing corruption were all expressly predicted, and all these predictions were literally fulfilled."

The kinds of blessings which Christ would bring are also pointed out by the prophets. The prophet Isaiah thus speaks of them: "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; the lame man shall leap as a hart and the tongue of the dumb shall sing." (Isa. xxxv, 5.) As we learn from the Gospels, this was the constant work of Christ. The death of Christ, which was as

unparalleled as his life, was also minutely described by the prophets. The prophet Daniel speaks of his being "cut off," and Zechariah uses these significant words: "Awake, O sword against my shepherd, and against the man that is my fellow saith the Lord of Hosts; smite the shepherd and the sheep shall be scattered. They shall look upon him whom they have pierced and they shall mourn for him." (Zech. xiii.) But the prophet Isaiah gives the most complete and minute account of the Saviour's suffering and death, especially in that wonderful chapter, the 53rd, and in several other chapters. We read: "He is despised and rejected of men. He came unto his own and his own received him not. He had nowhere to lay his head. A man of sorrows and acquainted with grief. We hid as it were our faces from him, he was despised and we esteemed him not. He was wounded, he was oppressed, he was afflicted, he was brought as a lamb to the slaughter, he was taken away by distress and by judgment. He was cut off from the land of the living. They made his grave with the wicked, but he was with the rich after his death." Here the wonderful events at the close of the Saviour's life are most minutely described. As the translation of the Bible which describes them was made, as

cannot be disputed, and is acknowledged by foes as well as friends, at least 200 years before the time of Christ, we have here a testimony to the divine origin of the Bible which should convince all reasonable minds.

But we find the stamp and imprimatur of God equally plain on the pages of the New Testament. It appears not only in the prophecies of Christ and His apostles, but in the teachings and in their lives. Take first the prophecies. Christ plainly foretold the destruction of Jerusalem, and the carrying away captive of the Israelites to a distant country. On one occasion as He was about to enter Jerusalem He stopped on the Mount of Olives and uttered these predictions. "When he came near he beheld the city and wept over it, saying: If thou hadst known, even thou the things which belong to thy peace but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation." (Luke xix, 41, etc.) "They shall fall by the edge of the sword and be led captive unto all nations. This genera-

tion shall not pass away till all these things be done." History attests the truth of these and other predictions so clearly that not even the more prejudiced can fail to see it. Even such great opponents of Christianity as Porphyry, Celsus, and the Roman Emperor Julian could not challenge their existence and their fulfillment, though they endeavored to explain them away.

There are various other prophecies found in the writings of the apostles which have been fulfilled, or are now being fulfilled, in the history of the Christian church, and of the nations of the earth, which equally show the hand of God. As the apostles knew that God was with them and that divine power was on their side, it would naturally be expected that they would, if left to themselves, have looked for ever-increasing success, and the triumph of their religion in a short time. But instead of this they predicted evils and defeats in the near and the far off future. St. Paul tells of a man of sin who was to arise in the church, who should claim almost the power of God, and who was to do great mischief in the church. He also spoke of evil teachers, who were to come into the church like wolves into the fold, to tear the flock with erroneous and strange doctrines. Without pointing to the par-

ticular historic events, we see that his words have been fulfilled to the letter.

But there are other kinds of evidence in the book itself to prove its divine origin. The history of Christ given in the Gospels is as full of divine light as the handwriting on the walls of Belshazzar's palace, which was read by Daniel. While there may be some discrepancies, and some instances of want of harmony in the accounts of the four Gospels, they are few and trivial, and are there because human beings reported them. We do not fear to assert that no man, or company of men, could have invented a character so far above the ideals of all other writers, as Jesus the Christ. This fact is so striking that it has excited and occupied the attention of many thoughtful and great scholars, and has been the subject of their pens. We quote from one of them:

“The character of Jesus Christ, as it is delineated in the New Testament, is the highest pattern of virtue. The New Testament has made his life and actions an essential portion of the moral teaching. In doing so it propounds the highest ideal of perfect morality, and does so successfully. This is to be found in no other system. Why is this? All the great teachers of the ancient world were conscious of their own

imperfection. Jesus alone was not. Not one of them, therefore, would have ventured to say, 'Practice not only what I preach, but find your complete and perfect rule of duty in my practice.' Would Socrates have ventured to do this? Would Plato? Would Aristotle? Would the most self-sufficient of the Stoics, whose philosophy may almost be called the philosophy of self-sufficiency? Yet Jesus has done it, and done it effectually. How, I ask, has this been possible? There is only one adequate answer. Jesus himself was fully conscious that He was morally perfect. If He was so, He must have been divine.

"Another point is still more worthy of attention, for it forms the most remarkable characteristic which distinguishes Christianity from every human system. Jesus is not only the most perfect pattern of virtue but the highest incentive to the practice of it. Of the weakness of human nature all the great moralists of the ancient world were profoundly conscious. They vainly sought for a power that was capable of controlling the violence of the passions. With this difficulty it is the special function of Christianity to deal. What is its remedy for this defect? It propounds the person of its founder as the highest incentive to the practice of everything that is good and

holy. Faith in Him is declared to be a means of imparting to human nature a moral and spiritual strength of which it was previously destitute." The originality of the idea is unquestionable. But has it proved a mighty moral and spiritual power? Mr. Lecky (a great English historian) shall answer the question. "The ideal character which it contains has done more to regenerate and soften mankind than all the disquisitions of philosophers, and all the exhortations of moralists. This being so we are in the presence of two facts, the conjoint force of which will go far to prove that there must be something in Christianity that is superhuman." It will also follow that the book which brings us this Christianity, which still exercises the same power, must have been sent by Him who gives the power accompanying it.

The moral teachings of the New Testament is another proof that the Bible is from God. While many of the truths of morality have been held by men in non-Christian lands, this fact is only a testimony to the teaching of Holy Scripture. For there we are told that many of these laws of God are written on the hearts of men. But it is only in the Bible that we find a full and perfect moral code. All systems outside the Bible are deficient in

many respects. As has been well said: "As great as are the powers of the ancient philosophers, they never rose to the conception of a law of duty obligatory toward every member of the human family. But the moral teachings of the Bible embrace in a few comprehensive principles the whole range of human duty. It deals with principles and leaves their application to the conscience of the individual. One of its most striking characteristics is that it bases duty on Love. But while love is its dominant principle, every other in man's moral constitution is appealed to in its one place, and proper subordination." All this is done, not in a dry code of rules, but in connection with striking events, and in parabolic discourses on interesting occasions, so as to make the deepest impression and enforce the duty while not presenting it as a lesson. Who can suppose that narrow-minded Jews brought up in an atmosphere of social and national selfishness could of themselves have devised and carried out this wonderful work? It must be evident to every thinking mind that it is the work of a higher power and is the imprimatur of God on the Bible.

But we pass on to another most important view of the Bible. One of the most wonderful features of this book is its *unity*.

Though it is the work of more than forty writers occupying various stations in life, and extending over more than a thousand years, each book helps in the development of the same subject. We quote again from the same writer: "Portions of these books contain the details of legislation; others are hortatory; others contain predictions. A considerable number are historical, the general truths contained in which unbelievers do not venture to question. A still larger number are poetic and contain poetry of the highest order. A few are embodiments of practical wisdom. There is no similar literature that extends over even half this interval of time in which a similar unity can be found. What is the inference that this remarkable fact suggests? The only possible answer is that there must have been an influence that has presided over this literature which has been exerted over no other, and leads to the belief of its divine origin."

We have thus presented, very imperfectly, some of the arguments which clearly prove that the Bible is to be regarded as a gift from God to guide the human race to righteousness, to religious truth and to heaven. It is to be regarded as inspired because the truths it contains are beyond the ken and reach of man's intellectual abil-

ity, and because it has unveiled the future to mortal eyes, as events have proved. Attempts have been made to show that it is entirely the work of man. But as well attempt to show that the Alps are the work of men. For it were as easy to have pushed up the mountains from the depths of the earth, as to have foretold the history of the Jews, and of the surrounding nations.

We ask the candid reader if he thinks it possible that all the proofs of truth which we have presented could meet in a book which was not true? Could the Bible have been guarded from conflicts with the truths to be revealed in after ages by science, if the writers had not been guarded and guided by more than human foresight and power? Could a book contain truths that would lead to a source of strength and power, that would enable frail men and women to go successfully through the trials and troubles which the apostles and early Christians encountered, and give success to Christians since that time, and not be more than human? Could it be the cause of the downfall and overthrow of the systems of heathen philosophers and heathen religions, if it stood on the same platform, with no more power than they possessed, and then continue to grow and flourish on their ruins?

Is it a mere accident that the histories contained in the Bible, which have been attacked by writers of different ages and denied by them, have been frequently proved to be true by the monuments and records dug up from buried cities, and deciphered by learned men by keys that have been discovered at the same time?

And above all and beyond all, does not prophecy clearly indicate that the Bible must be the gift of God? When the history of the Jewish people, which is intertwined with those of the greatest nations of the earth, is clearly indicated long before it is actualized, does not this show the finger of God in prophecy? But this is not all.

The life of the Lord Jesus Christ is a voice from heaven telling the sons and daughters of men that God is speaking to them. No such character ever appeared on earth before or since. And to put Him on a level with ordinary men is to show, either that he who does so has not fully studied the subject, or that he is without the discrimination needed for the study. The simple study of His life has impressed many an able intellect and has brought some in subjection to His feet.

Then look at the book itself and you will see a divine element. Stretching over more than a thousand years, the work of more

than forty writers, it yet presents but one great subject, ever expanding and growing. Like other of God's works, there is "first the blade, then the ear, after that the full corn in the ear." When you look at the book itself you cannot but see that, differing from all other books in its growth as well as in its contents, it has on it the signature and the seal of the Ruler of all things.

THE HOLY CATHOLIC CHURCH AND WHAT IS IMPLIED IN THE NAME

THE discussion of the above subject has been "like a river that flows on forever." After the Apostles had labored on the foundations of the Church, laid by Christ, until the superstructure, cemented by their blood, had begun to rise towards heaven, whither they had soon ascended, the discussion as to what it was, and where it was, began. It was, at first, like a rivulet on the mountain top that softly and gently flows on its way. But later it became like the rivulet rolling down the mountain side and fed by other streams, on its way through the valleys and plains, until it swelled to a mighty river. Sometimes it has been like the father of waters, which, at times, overflowing its banks, has carried desolation to many fertile fields, and sometimes like the Nile, whose golden flood, drawn off by canals to arid deserts, has made them blossom as the rose. It should be the aim of every one who contributes to this stream to have it, not as the Mis-

issippi, but as the Nile. And this can only be done through the aid of Him who holds the oceans in the hollow of His hand, and turns the streams of water whither He will. This aid is now invoked.

There is no subject which concerns the Christian more than that of the Church; and none around which hang more clouds and mists. We have in this paper joined the ranks of those who are striving to lift this curtain of cloud, and trust to give some aid in the endeavor, though it be but very little. In doing this we expect to refer largely to Holy Scripture. If any reader should say, "Why expect us to wade through a great flood of scripture texts?" we make answer, that the stream of Revelation surrounds every religious truth which, like an island, can only be reached by going through the encompassing rivers. It is to be regretted that so many shrink from crossing these Jordans, that separate them from blissful Canaans, and wander away in the wilderness like the lost tribes of Israel.

We begin by calling attention to the very general use of the title, "The Holy Catholic Church," which is a hopeful sign for a reunited Christendom. It seems to have been like one of those vines that fixes itself upon the oak as soon as it emerges from

the acorn, growing with its growth and lifted upon its branches, spreading as it develops, and thus, from the beginning, forming a part of the whole. It is found in the Apostles' creed, which, it is said, was begun in the Apostolic age, and since then has been on the lips of all Christian people. It appears in the Nicene creed, which came to the aid of the Apostles' creed to prevent some of the great doctrines of the Christian faith from being obscured or lost. It has been used in the ages, when the Church became sectarian, like the voice of a parent rebuking the children who were disposed to leave their home. And when the Christian family parted asunder, like the children of Noah at the building of the tower of Babel, it still was retained, to remind them that though separated they were one. In our day—the day of contradictions—when men call the Scriptures inspired, and then seek to prove they are not inspired; and call Christ the Lord, and then make Him out a mere man; and take their texts from the Bible, while they teach the doctrines of Plato and Socrates, and Channing and Darwin, we have the term "Catholic Church" used most by those who most dwarf its meaning. But still the term has its meaning, and seems to call back those who have departed from a great truth. All Chris-

tians use the term "Catholic or Universal Church," and contend that they belong to it, which it is our aim to endeavor to prove of nearly all of them.

Let us then ask, what is the Holy Catholic Church, and who belong to it?

The word church is used in the English version of the Bible as a translation of the Greek word which means an assembly of Christians; that is, of those who profess to be the followers of Christ. The word was applied sometimes to a body of Christ's followers assembled in a particular place; and sometimes to the whole body of those who constituted his kingdom. Thus we read in Mat. xviii, 17, that Christ said to His disciples, "If he shall neglect to hear the witnesses [about a brother offending] tell it unto the Church"—that is, of course, a congregation of professing Christians; and in Mat. xvi, 18, "On this rock I will build my Church"—that is, the great body of believers who constitute the kingdom of Christ. In a similar manner the word church is used throughout the Bible. It clearly refers either to the whole body of professors of Christ's religion, or to any portion of that body in a particular place. In order to prepare the way for what is to follow, it is to be observed that Christ established His Church *before* he appointed His min-

istry. The Apostles, when they were first called, were not ministers and preachers, but only disciples, and were of the *same* rank as all the other followers of the Saviour. All were the *ἑλλητοι*, or called, and together made up the Church. It appears that Christ gave to many of them the same work which He gave to His Apostles at that early period. He appointed seventy of them to go out, two by two, to the places where He was to come to call the people together, thus making of the people who would hear, the *εχκλησια*, that they might form a part of the *ἑλλητοι*. As it is held by many that Christ did not establish His Church, but left it to His Apostles to do so, we would call attention to some facts which prove that He did.

This would seem to follow from the fact that baptism was practised by the disciples of Christ, of course by His direction. As baptism is the rite by which persons are introduced into the Church, it follows from its use that the Church must have been established at that time; otherwise there would have been nothing into which to baptize them.

Moreover, Christ used language that showed that the Church was founded in His day and by Him. He spoke of His disciples as His "little flock." Addressing His dis-

ciples He said, "Fear not, little flock"; and again, Mat. xxvi, 31, "The sheep of the flock shall be scattered." In the book of Acts we read that St. Paul said to the ministers of the Church, "Take heed to yourselves, and to the flock over which the Holy Ghost has made you overseers," and in the same connection calls the flock the Church. St. Peter also calls the Church the flock. He writes to the ministers of the Church, "Feed the flock of God which is among you, taking the oversight thereof, being examples to the flock." And then he speaks of Christ as being the Chief Shepherd of the flock. When the Chief Shepherd came and there were sheep, then there was a flock. Now, if the words kingdom and church had not been used in the Bible, and only the word flock had been applied to Christ's followers, there would have been no doubt that Christ had established it before he left the earth. But as the word is used to indicate the same bodies precisely to which the words church and kingdom are applied, it is made clear that the Church was established in the lifetime of Christ.

But this is not all. There is another expression used by St. Paul which indicates the same thing. The Apostle called the Church the *body*, of which Christ was the head. Col. i, 18, "He is the head of the

body which is the Church.” As the body is made up of members, as we are informed in the Bible, and as there were many of these members in the earthly lifetime of the Saviour, it follows that the Church was in existence at that time.

As what has been said seems to fully establish the position we have taken, we might consider this enough, and proceed to use what has thus been proved to establish another position, which is the great object of this essay, but which is not generally held. For this reason we shall call attention to other arguments which seem to us to irrefutably prove our point.

While there is sometimes some difference in the meaning of the terms “Kingdom of God” and “Church of God,” they both often apply to the *same body on earth*. The Church of God is the company of all faithful people who are on earth, or have ever been on earth; while the Kingdom of God consists of these and all the other intelligent beings in heaven and in other worlds. But the term Kingdom of God is often used in a restricted sense, and refers to the servants and children of God on earth; then it is synonymous with Church of God. This appears in the use of the terms by the Saviour and His Apostles. The Apostles were sent out to build up the *Kingdom of Christ*.

John the Baptist proclaimed the "Kingdom of God is at hand." The Saviour said "the Kingdom of God is come to you," and the people were told to seek the Kingdom of God and His righteousness. Yet the Apostles generally spoke of it as the *Church*, and called on the people to become members not of the Kingdom, but of the Church. We read, "the Lord added to the Church daily such as should be saved." (Acts ii, 4-7.) And again that Christ was "Head over all things to the Church." On the other hand, the Saviour, in the prayer which He gave to His disciples to be used in all ages, does not mention the *Church*, but prays for the *Kingdom* that it should come, or be established. And so the words very often have the *same* meaning. And so when the Saviour came to the earth and began His work, calling men into His Kingdom, His Church had its commencement.

Having thus seen that the Church of Christ was brought into existence before the ministry was given charge of the work, we are prepared to take up the question, what constituted the *essence*, or perhaps it would be better to say, the *vital elements* of the Christian Church? Many of the answers to this question are the Pandora boxes out of which have flowed the discords

that have divided asunder the Christian world. The true answer has, we believe, been more than once proclaimed; but it remains that it shall be used.

Some of the answers must be disposed of before the true one will be generally adopted. We take up one that has dominated a large part of the Christian world, which seems to be a part of the rock of truth, but which we believe is only shifting sand.

It has been widely taught that the apostolic ministry, consisting of bishops, priests and deacons, especially the bishops of apostolic succession, is the *chief element* of the Christian Church. Without these, it is said, there can be no Church. Though the Bible be received and taught and followed, as far as the readers know how, and though the sacraments be observed, if there be not a ministry with *bishops of apostolic succession*, there can be no Christian Church. On the other hand, if there be such a ministry with the apostolic succession, though the teaching of the Bible be not followed to any great extent; though the sacraments be used in a way not fully in accord with Bible teachings; though there be taught for doctrines the commandments of men; though immoralities and other evils abound, yet still *there* is the Church of God.

Now, is it not a sufficient answer to this position to show, as we have done, that the Church of Christ existed before there was this apostolic ministry? Surely if it could exist without it at any time it is not an essential element, and if so, then the contention is fully met and refuted.

But just here an objection is presented which we must not pass by. It is held that if Christ did organize a Church before He appointed His apostles it was *because* He was himself present with the Church to teach it, and rule over it, and influence it. But when He withdrew, it was needed that His place should be supplied. And so the apostles were appointed to take His place, to be His vicegerents and successors. And it is held that the Church can no more exist without these representatives than it could have existed without Christ himself. We admit that this might be true if Christ were a *mere man*. Then He would need a successor of this kind. But inasmuch as He is *God* as well as man the case is different. For being God He can be *present* as God, though absent as man. And this He distinctly taught His disciples with His own lips, while His teaching was repeated by the apostles. He said to the disciples He would not be absent from them in the truest sense, but would be with them to the end

of the world. His presence was to be a spiritual presence, real, though not visible, and better than a physical presence, because it would envelop them with its influence. It would be to them *life*, and would give them *strength* like the air they breathed. It would comfort them in sorrow and help their ignorance, and cheer their solitude; and so would be to them *all* they *needed*, and this influence was equally shared by the disciples. All were alike in this respect. The apostles, therefore, were *not to take His place*. They were to do just what they did while He was upon earth. They were to lead sinners to Him, as Andrew led his brother Simon, and as the woman of Samaria led her kinsmen and friends, and Christ would himself, by the Holy Spirit, meet them and receive them. St. Paul taught this view on many occasions. He said to the man who was healed at his word, "Jesus Christ maketh thee whole." He said that he himself was weak, but "could do all things through Christ that strengthened him." Moreover, he said of Christ after the Saviour had ascended to heaven, "Neither received I the gospel of man, neither was I taught it but by the revelation of Jesus Christ." (Gal. i, 12.) Christ also showed that He could be present, when absent in the body, by healing

two persons at a distance from Himself. It appears, therefore, most clearly that as Christ is Himself present by the Spirit in His Church, He did not need the apostles and their successors to take His grace and influences to flow to men through the words and through the touch of those who claim the apostolic succession. For Christ being present by His Spirit will Himself give to those who ask Him, as is most distinctly taught in Holy Scripture, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you." And again, "If ye being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give His Holy Spirit to them who ask Him." That this is the true view, appears from the fact that when, at the time of the Reformation, the reformers separated from the apostolic succession to secure the Bible and a pure and Scriptural form of doctrine and worship, so far from losing the graces of the Spirit and the influences from on high, there was a gain, and the Protestant Churches surpassed the Roman Churches of apostolic succession, which they had left, in all the graces and virtues of Christianity. And so the contention that an apostolic ministry is needed because Christ has left the world, to take His place and bestow

spiritual blessings by their *touch* and *command*, is not supported either by Scripture or by facts.

The question then comes up again, what is the essence of the Christian Church, with which there is a Church, and without which there is none? We think this question is involved in that which was asked by the Jews who came to the Saviour on one of his visits to the temple in Jerusalem, to know what was required in order to be a Christian, "What must we do in order to work the works of God?" The Saviour's reply was: "This is the work of God, that ye believe on Him whom He hath sent." That is, so believe on Him as to receive His teachings and carry them out. The acting on His teachings was a part of the faith which Christ exacted and which made it a living faith. And again, in the same discourse, He repeated the teaching in other words: "This is the will of My Father, that every one which seeth the Son and believeth on Him may have everlasting life," (Jno. vi, 40). Here it is distinctly asserted that a person can receive Christ and become His follower without any other influence than that which flows from Christ Himself; the seeing Christ was the apprehending Him as the Saviour, and the believing on Him was the trusting in and the

dedication of self to His service. Christ made it plain in all His teachings that those who accepted Him in this way would be accepted by Him. "Whosoever," He said, "cometh to me I will in no way cast out," (Jno. vi, 37.) The subsequent baptism and laying on of hands on the part of the ministers and bishops were but the signs and seals of what had already taken place—the "outward and visible signs of the inward and spiritual grace," which was the essence of Christ's religion.

This view was held by the reformers in the Church of England, and is thus emphatically stated by Bishop Lightfoot, one of the leading divines of the Church of England of modern times. "The Kingdom of Christ has no sacerdotal system. It interposes no sacrificial tribe or class between God and man, by whose instrumentality alone God is reconciled and man forgiven. *Each individual member* holds personal communion with the Divine Head. To Him immediately he is responsible, and from Him directly he obtains pardon and derives strength." This being true, what is needed to build up the Church is simply to bring men to Christ, and it remains for them to offer themselves to Him and He will accept them, and thus is His Church built up. The office, then, of the Christian ministry

is: firstly, to instruct the people in the truths of the Christian religion, and lead them to the Saviour, present, though invisible, who receives and blesses them; while the gracious influences of the Holy Spirit are imparted, not through the *intervention* and *touch* of the *ministers*, but by the *living touch* of that *Spirit*, who is present everywhere, and can touch every human soul, which man cannot do. The second office of the ministry after receiving those who have come to Christ, by the signs and seals which Christ has instituted to show his acceptance, is to *watch over* and *govern* them, lest they go astray.

It is just here that the difference between the ministry of the Mosaic and of the Christian Churches appears. The priesthood *formed a part* of the religion and ceremonial of the Jews. The priests were the mediators between God and the people. The members of the Jewish Church could not offer a sacrifice themselves; it must be offered by a priest. They could not send up the incense which typified prayer; it must be done by the priest. They could not approach the presence of the Lord in the Holy of Holies; the High Priest must enter the most Holy Place for them, and plead for them. In all these things they were the *types of Christ, not of his ministers*. When

Christ came He did all these things for those who would become His disciples. "By His one sacrifice of Himself, He forever perfected those who are sanctified." (Heb. x, 14.) And so in the communion service the members of the Church are taught, that Christ, "made on the cross by His one oblation of Himself once offered a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." There is no need of any more sacrifice, and it follows there is no need of any priest to offer it. All that is needed now is for the ministers to let people know of the sacrifice and to continue a perpetual memorial of that, His precious death and sacrifice, that it may not be lost sight of until His coming again. The only offering that is made is the offering on the *part of Christians* of themselves and their thanksgivings, and these every Christian makes for himself, for no other can do it.

And so the ministry of the Christian Church has none of the special functions of the Jewish priesthood. It is therefore *clear* that they are in error who hold that the Christian ministry is a priesthood, and as such a part of the essence of the Church. But as carpenters are needed to build houses, and governors to govern cities, so are ministers needed for the growth and

extension and government of the Christian Church. As St. Paul said, "How can they believe on Him of whom they have not heard, and how can they hear without a preacher, and how can they preach except they be sent?" (Rom. x, 14.) And so provision was made by Christ for *these needs*. The Saviour gave to His Apostles the commission to send ministers out to carry on this work, and the Apostles laid their hands on those they sent. Now it would appear that this *fact of ordination* implies a *succession*, and so we have *apostolic succession* in connection with the office of the Bishops. How then can a church have a Christian ministry without this succession? We think the answer to this question comes out of Holy Scripture, and is implied in many passages.

St. Paul, who was the principal organizer of the Church among the Gentiles, gave the directions to Timothy and Titus, the first bishops on which the doctrine of the apostolic succession is principally founded, and from these directions may be vindicated the departure from that succession. It appears that the design of the succession through the laying on of hands was to *secure true gospel teaching*. The Apostle in giving directions to Timothy whom he had appointed Bishop said (1 Tim. iv, 6), "If thou put

the brethren in mind of these things [the truths of the gospel] thou shalt be a good minister of Jesus Christ." And again, referring to the same truths, "These things command and teach." (1 Tim. iv, 11.) He says still further, "Take heed to thyself and thy teaching, continue in these things, for *in doing this* thou shalt both save thyself and them that hear thee." He further directs him as to those who shall be commissioned by him to be ministers and bishops in the Church. They must be men conscientious and educated for the work. He says, "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." To Titus whom he had commissioned bishop of Crete he says, "A bishop must hold to the faithful word which is according to the teaching, that he may be able both to exhort and to convince the gainsayers." As it is evident from these and other passages that the object of succession was to *secure good and true teachers* of the gospel, it follows, that when the laying on of hands ceased to be used for *these purposes*, and was used for other purposes, it *ceased to be* a true apostolical succession.

No one who is at all familiar with the history of the Christian Church can fail to

see that this sad result had followed before the time of the Reformation. What did apostolic succession accomplish in those degenerate times but to subvert the gospel of the Lord Jesus Christ? If any one should regard this language as too strong, let him consider the facts of the case. Observe that apostolic succession being regarded in those early times as the channel through which flowed the power to govern the Church, and also to give the graces of the Christian religion, it gave to those who received it an authority and influence over the people, which enabled them to lead the people whither they would. For how could those who believed that a set of men had been vested with the power of the Almighty, refuse to yield to them? Here was the sceptre with which the Roman hierarchy ruled the world. And we all know how it was used. It was used to build up a great *worldly empire*. The Kingdom of Christ, with its graces of faith, hope, love, and humility, went down before the ambition and lust for pleasure and power of its ministers, and a worldly kingdom arose in its place. The sword of Peter, which Christ commanded to be sheathed, was drawn from its scabbard, to be used instead of the sword of the Spirit, and treachery, trickery and deception, the weapons of diplomats,

became the implements of the rulers and servants of the Church. Apostolic succession, with the claim that it gave power to bestow the graces of religion, was used to capture and hold the people, and soon the Roman hierarchy harnessed kings to its chariots and was drawn by them in its triumphal processions. The spiritual rulers of this religious kingdom soon surpassed the kings and rulers of earthly empires in all vices and sins.

We could not give pictures of the lives of any number of the popes, the cardinals, the archbishops, the priests, the deacons, the leading laymen of the Church, without shocking the sensibilities of all Christian people. Judas finds his peers among them, and Simon, the sorcerer, who wished to purchase from St. Peter miraculous power to fill his own pockets with money, could scarcely count the number of his successors and followers. Among the multitudes who held positions in the Church *through* a so-called *apostolic succession*, there could be found only here and there a man who was not stained with darkest sin. But why, it will be asked, refer to such dark events as these; why call attention to facts which only throw discredit and disgrace on the Christian cause? Why, but because a *false apostolic succession* brings them before us

to demonstrate what an evil it may become. Through a long stretch of years not bright with the light of virtue and religion, but dark with deeds of shame and sin, through *living links*, not of God's servants, but of servants of sin and Satan, has come down through the Roman and Greek Churches what is called "apostolic succession." This is a truth which no Church historian can deny, and we refer to it now in the interest of the Holy Catholic Church, as will presently appear.

Observe next that Luther and other reformers in the fifteenth century were aroused by these evils to seek a reformation in the Christian Church. It was their aim to turn men from their service of sin—from these practices of evil—to the service of the living God. They called on the bishops and other ministers to mend their ways, and not make of themselves a succession of teachers of evil, but of teachers of goodness and righteousness. When these rulers and leaders in the Church refused to do this, then the great reformer and his associates broke the chain which held them to all this corruption and sin, that they might renew that which would bind them to the good, and to the Lord of all goodness and truth.

Who will say that Luther and the re-

formers in Switzerland, in France, in Holland, who followed in his footsteps, were not in the right? Had they not broken this chain of corruption which bound them to so many erroneous and strange doctrines the Christian Church would have continued with accelerated speed on the downward grade on which it had been departing from gospel truth for so many years, until every teaching of Christ and His apostles had been left behind. Surely they must break the chain which bound the Church, if they would have it follow their Master.

And we hold that they were commanded by St. Paul to do this in the instructions which he gave to the bishops, Timothy and Titus, and to the disciples who had become Christians under his teaching. In his Epistle to the Galatians he warns them against ministers who taught error. "Though we or an angel from heaven should preach unto you any other gospel than that we have preached unto you let him be *anathema*"; that is, cast out from the Church. And again, "Follow me *as* I follow Christ," which involves the converse, "Do not follow me if I do not follow Him"; and to Titus he wrote, "There are many unruly men, vain talkers and deceivers, *teaching things* which they *ought not*, whose mouths must be *stopped*." Of course, as Luther and his

co-workers could not depose the Pope and his associate cardinals, bishops, and priests, the only way left for them to stop their mouths, as far as they themselves were concerned, was to *separate* from them. When the wounded and gangrened limb cannot be restored, and is spreading its disease over the whole body, the only safe course is to cut it off, and thus separate from it. And when the limb is cut off the body is not *destroyed*, but *saved alive*. And so the course of Luther and the reformers *did not* take them *out* of the Church, but *saved* it and themselves. In the Church of England the case was different. In England the reformers consisted of *bishops* as well as other ministers, and a host of laymen. And for *this reason* we believe in their succession, because it conduced to a succession of *God's truth* and *revelation*.

We have thus presented to us the Christian Church, with one part *separated* from an apostolic succession of bishops, in order to continue a faithful Church, and another *holding on to it*, because it aided to preserve the Church from erroneous and strange doctrines; and are thus led to see what constitutes a true ministry, and when the apostolic succession is a *true succession*. And it ought to be *particularly observed*, and is made prominent in the his-

tory of the Church, that these various Christian bodies *recognized each other as Churches*, acknowledged each other's ministers, and communed together when the separation from the Roman Church first took place.

This fact calls our attention to the word *catholic*, contained in the Creed, to which we now turn. Some time after the apostles had left the earthly field of their labors there arose men who taught doctrines which seemed to the authorities in the Church to be subversive of the gospel of Christ, and so they separated from them. But in order to show that they regarded as the *Church of Christ* all who were a part of his body, and that they did not design to leave out any who were Christians, they attached to the word *Church* the word *catholic*, or *universal*. As this Creed must be received by all the members of the Church, it *imposed* upon them in this title the duty of *acknowledging* as *brothers* and *fellow-members* all who properly have the name of Christian. That this was the view held by the early Church appears from the *definition* of the Church given by its leading bishops. And we now dwell upon these teachings because we think they have been used like cannons turned against those whom they were designed to defend. We begin with bishops

whose lives touched the apostolic period. Ignatius, who lived when the fires of persecution were burning, and who longed to rise to heaven in a chariot of fire, like Elijah, gives this definition of the Church: "Where Jesus Christ is, there is the Church." It follows from these words that as Christ is with all His people, if it be admitted that any denomination of so-called Christians *have His presence* they must be admitted to be a part of His Church.

Irenæus, another of the Church's martyrs, who passed to his reward through a furnace of fire, gives another definition which covers the whole field of the saved. He says: "Ubi ecclesia ibi spiritus Dei, et ubi spiritus Dei illec ecclesia, et omnia gratia." From this it follows, that whosoever *has the spirit of God*, is in the Christian Church, and if it be acknowledged of any persons, or denomination of persons, that they have the spirit of God, it follows from this definition of Irenæus that they belong to the Church of Christ.

The same position is taken by many others of later date. Justin Martyr, the first great leader of the Christian Church on the polemical Arena, has this to say of the Christian Church. "The *faithful* in Christ are *one body*." He says further, "Though

the members are enumerated as many, *all together* are called *one*, and are *one body*." As all who are Christians are part of Christ's body, to acknowledge the Christians outside the Episcopal Churches to be a part of His body, is, according to Justin Martyr, to acknowledge them to be a part of the Christian Church.

We come now to the greatest scholar and most learned man of the early Church, Origen, the "primus inter pares" of the ancient Christian scholars. He tells us that out of the Bible comes this definition of the Christian Church. "The divine oracles," he says, "describe the whole Church of God as the body of Christ animated by the Son of God, the members of the body being *all who believe in Him*."

According to these and many other definitions, given by the ancient fathers of various ages, which might be quoted if time permitted, the Catholic Church consists of the *whole body* of Christian believers in the world, who *accept Christ* as their leader, and seek to follow Him and serve Him. In truth it consists of the first of those two classes into which Christ Himself divided the world, viz.: those who were *for* Him, and those who were *against* Him.

But we shall be reminded now of a fact which at first sight appears to turn these

early writers *against* our position, or if not, to turn them *against themselves*, and thus reduce their testimony to zero. That this does not follow, but that their testimony is a side light to our position, and gives it new power, a little examination will show.

All these early writers, with perhaps one or two exceptions, laid *great stress* on *Episcopacy*, and spoke of it as one of the foundation stones of the Church. Origen uses this strong language: "You ought to know your bishops as holding the place of Christ," and Irenæus, in full harmony with Ignatius and many others of the early fathers, speaks of "the distinctive manifestation of the body of Christ according to the succession of the Bishops, by which they have handed down that Church which exists in every place, and has come even unto us."

But *why* did they lay such stress on *Episcopacy*? Here is a question which will bring before us the kernel of the whole subject, and the answer to which will sweep away the whole foundation and all the superstructure of those who receive and support the Roman view of apostolic succession.

These early theologians, fathers as they are called, held to this apostolic succession *because they believed*, and plainly *tell us so*, that it secured for the Church the *teachings*

of *Christ* and His apostles, and *all the truths* of the gospel. No one can fail to see this who will carefully read any of their controversial writings. Who can make anything else out of these words of Irenæus: "In the Church, the apostles, like a rich man depositing his money in a bank, *lodged all things* pertaining to the truth, so that from her every man whosoever will can draw the water of life," and again: "Wherefore we ought to obey the presbyters who are in the Church, who *have the succession* from the apostles, as we have shown, who, with the succession of the episcopate, *have received the sure gift of truth*, according to the fathers' good pleasure."

The above quotations show the animus of nearly all the ancient fathers.

Is it not plain from these quotations that these church fathers, as so many delight to call them, who do not follow them, prized the Episcopacy and condemned all who did not agree with them, *because* it seemed to be *associated with gospel truth*, and to be indeed its *main bulwark*? And is it not an *unavoidable conclusion*, that if the bishops had *lacked that qualification* which these fathers represented as *all important*; if they had not held, nor taught the *gospel truths* which the fathers proclaimed to be the *great essentials* of the Christian relig-

ion, then would these same fathers have acted as Luther and the reformers subsequently did, that is, would have *separated from them*? That such would have been their course is clear from the language which they used with reference to heretics, some of whom were bishops. We have time to quote only the words of Irenæus, who represents heretics “as the *enemies* of the *truth*, and sons of Satan, and will be swallowed up by hell, like the company of Korah, Dathan and Abiram.”

But there is another part of the title of the Christian Church to which we must now turn—viz., Holy. The Church is not only called Catholic, but, in the Apostles’ Creed, the *Holy* Catholic Church. The word holy serves to bind to the Church the meaning which we have been considering. It seems indeed designed to prevent any loophole of escape for those who would shut out of the Church some who, they admit, will enter heaven. If it should be asked if there is any word which will take in *all* who are to enter the kingdom of heaven, we would be constrained to reply in the affirmative, and to designate the word *holy*.

We read in Leviticus, as addressed to the children of Israel, “Be ye holy, for I am holy, saith the Lord.” To make them so was the great object of their ceremonial

systems. And then, in the Epistle to the Hebrews, we read that “without holiness no man shall see the Lord.” In other words, it is the *possession of Christian holiness*, which comes through the work of Christ, and also of the Holy Ghost, which enables man to enter heaven. Whoever possesses this holiness is like God, and will be received by Him into those habitations prepared for His servants and children. And so the word is appended to the Church to *take in all* who are to enter heaven. The Holy Church means that body which embraces all who are holy, and are to enter heaven.

Having thus seen what is meant by the “Holy Catholic Church,” let us ask why this article was placed in the creed. The answer to this question we believe to be of vast moment, as it involves the unity of Christ’s Church. Can we suppose for a moment that it was placed there to be a *dead letter*? to announce a truth which was designed to be *ignored* or thrust aside as of no practical value? *Surely not*. The creed is designed to place before the Church the vital truths of the Christian religion to be *acted on* by those who receive them. As the Christian is expected to *serve* the *Lord* whom he confesses; to accept the atonement of Christ whom he pro-

fesses to believe in, and to follow Him; to prepare for the resurrection in which he announces his faith; to seek the influences of the Spirit in whom he declares he believes; so this announcement of his belief in the Holy Catholic Church has its practical side, and involves *Christian action*. As if it was feared that this might not follow, the action referred to is pointed out in the next clause, "The communion of Saints." All who are Saints or holy, are expected, and must we not say are *required* by this creed, to *have communion together*? And is not he who refuses to have any fellowship or communion with those whom he acknowledges to be *Holy*, and therefore members of Christ's Church, *ignoring* and *casting discredit* on the creed while he professes to receive?

In former years the Protestant Episcopal Church of England acknowledged all the Churches of the Reformation. It received their members as brethren, communed with them, and invited their ministers into its pulpits.

In 1570 the statute of Elizabeth, c. 12, provided that ministers who had received ordination on "any other form of institution, consecration or ordering, than that of the Church of England, should *merely subscribe* the Articles of Religion in order to

hold ecclesiastical preferment in that Church." Bishop Fleetwood, A.D. 1650, says in his works, p. 552, "We had many ministers from Scotland, France, and the Low Countries, who were ordained by presbyters only, and not bishops, and they were instituted into benefices with cure, and yet were never *re-ordained*, but only subscribed the Articles."

This course was justified by the positions taken by a large number of the most distinguished and learned and influential of the archbishops and bishops and presbyters of the Church of England. Bishop Hopkins, of Vermont, thus states their position: "All the reformers, together with Jewell, Andrews, Bramhall, Usher, and in a word, the whole of her standard divines, agree in maintaining that episcopacy is not necessary to the being, but only to the well-being of the Church, and, therefore, they *grant* the name of *Churches* to all denominations of Christians who hold the fundamentals of the gospel." As we have seen, they showed their views by their deeds.

But subsequently the Church of England changed her course in this respect. Owing to the introduction of mediæval and Romish views, she has refused to acknowledge the sister Churches that have not the apostolic succession, and has had no fellowship

with them, thus denying by her *acts* a portion of the Creed which she acknowledges with her lips. The Protestant Episcopal Church of the United States, which owes its existence to her fostering care, has followed in her footsteps in this respect, and has a creed, which, in one of its articles, she both affirms and denies. What a position for the Church of God! To say she believes and not carry out her belief! Is it not the duty of those of her children who perceive it, to call attention to it?

We are glad to see in some directions an awakening to this truth. The Archbishop of Canterbury, who seems not only to hold the place of a leader, but to be a leader, has heard the cock crowing. We learn from an English source that having been invited to attend a meeting of the Presbyterian Church of Scotland, he has accepted the invitation. He has already spoken of various leaders of Dissenters as brethren, as have many English bishops, and now he goes among them to take counsel with them, to address them, and of course to hear what they have to say. Is not this to recognize them as Christians, and if so, as belonging to God's Church?

We would like to have his ear to thank him for thus honoring his creed and ours. But this would not be the whole of our com-

munication. We would proceed to call his attention to the fact that when the brothers of Joseph, from whom he had been long separated, came to him from afar, he *not only* acknowledged them as brethren, but breaking the cords of Egyptian etiquette with which he was bound, as Samson broke the willow withes of the Philistines, he *fell on their necks* and *kissed* them, and then *provided them with homes* in the land of which he was the leader and governor. Shall a Christian leader fall below a Jewish leader? Shall a brother in Christ fall below a brother in the flesh? But we have not his ear, and so we turn to the American Protestant Episcopal Church.

The Protestant Episcopal Church of the United States is the daughter of the Church of England, and like some other daughters has sometimes led the mother. At a great meeting held in the great central city of American commerce, the bishops of the Protestant Episcopal Church adopted a platform on which they invited all the Churches to come and unite and be one Church. The bishops of the mother Church heard and accepted the invitation, and now the "Chicago platform" has become the "Chicago-Lambeth platform." It consists of four articles, on three of which all the Churches can stand. The fourth article has

not yet been received on account of the interpretation generally put upon it, which we do not believe is according to the strict and literal and true meaning of the words. It reads thus: "The historic episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

Now do the words "the historic episcopate convey the same idea as the words the apostolic succession?" We hold not. Apostolic succession, as held by the Church of Rome and a large number in the Church of England, means a *tactual succession* through the hands of the bishops from the hands of the apostles themselves, constituting a channel of grace which gives divine power to those who receive it. But the words "historic episcopate" do not contain this meaning, and if strictly interpreted embrace the episcopate of all Churches governed by bishops. For as all events which happen in the world belong to history, all episcopates are historical. And so the Methodist and other Episcopal Churches which do not claim apostolic succession have a historic episcopate. And inasmuch as nearly all the Churches have officers at their head who perform the functions of bishops, all these churches have

historic episcopates. While this may not be the meaning of those who framed the Chicago and Lambeth quadrilateral, it is the *legitimate meaning* of the words, and should be *carried out* by those who uttered them and all who hold them.

But as Episcopalians generally—bishops, priests and deacons—do not take this view, they are, nevertheless, *bound* by the *creed* which they all have received, to *receive as Christians*, and to *help* and *commune with* the Christian bodies around them, who are *recognized as belonging* to the *Church of God*, in these *Creeds*.

CATHEDRALS AND THE CATHE- DRAL SYSTEM, IN THE LIGHT OF CHURCH HISTORY

THE cathedral system and the cathedrals, from which, as we believe, it originated, are a growth connected with the Christian Church, about which there exists a great difference of opinion. Some regard them as a development from a seed which the Heavenly Father planted, and so a blessing and benefit to Christianity. Others view them as having sprung from seeds brought from another source, which are like the mistletoe on the oak, that develops to the injury, and sometimes to the death, of the tree that bears it. These features of Christianity were not brought to America by the earliest settlers. When members of the Church of England first crossed the Atlantic they brought to these shores their worship, but left cathedrals and the cathedral system behind them. For long years they carried on their Church work and grew and expanded without this system. But of late years it has crossed the ocean, and is now

spreading itself in the dioceses of the Episcopal Church, until there are but few in which it has not made its appearance. We hear on all sides of cathedrals being built or being projected. In many of our large cities leading Episcopalians have taken hold of the matter, and numbers advocate the building of cathedrals and the introduction of the cathedral system in every city.

If the system be an evil and the buildings a hindrance, surely it should be known, that the nuisance may be abated before it has gotten possession of the whole episcopal body ecclesiastic; if it be an advantage, this should be made manifest, that all opposition may cease and the good work be encouraged. As the system has been in existence for more than a thousand years, and should in that time have been fully tested, there must be sufficient data to settle this great question; and so, to help in its solution, we propose to bring to view some of the facts recorded in Church history which throw light on the subject, and also to venture on some practical inferences, which may help to increase the light thus given.

As the advocates of this system have, generally, great respect for antiquity, and often refer to it, we desire in the beginning to go back, for their benefit, to the earliest

times. And so we notice that the system did not originate in the *earliest* ages of the Church. We learn from early records that for at least three hundred years the Christians had no churches. In the times of the apostles, of the martyrs, and of the most holy and best men that Christianity has produced, Christians worshipped in any places where it was convenient to assemble. When the Jews permitted, they conducted their services in the synagogues. When these were not available they met in private houses, and when the sword of persecution drove them into the wilderness, caves and mountain fastnesses, and sometimes the last resting-places of the dead resounded with their songs of praise and the words of their preachers. The ordinances and services and ceremonies of their religion—baptism, the Lord's Supper, marriage ceremonies, etc., were of course performed in the same places; nor was there anything said in this early day of the *need* of a consecrated building to *give efficacy* to the services and ceremonies of the Christian religion.

It will, perhaps, be said that all this was owing to the necessity of the case—to persecution, to the distress of the times, and the poverty of the Christians, and is no argument against the building of fine

churches and fine cathedrals, when the Christians possessed the means. Now, what we have said is not designed as an argument against the building of *proper churches*. But the facts referred to do teach this: that there is no need of grand churches or cathedrals to *give efficacy* to Christian services and ceremonies. There is no need of a "dim religious light," of "long-drawn aisles," of stately altars surrounded by bowing priests clad in gorgeous robes, with ceremonies like those in the Jewish temple, to move the hearts of men toward God and His beloved Son. For it was *without these*, and *before* they were *used*, that Christianity and all the services and ceremonies which had been instituted by the Divine founder had their *greatest efficacy*.

But it is not enough to say that the use of the cathedrals did *not increase* the efficacy of Christian worship and services. Truth requires us to add, that in many ways it *detracted* from it, as we shall now proceed to show. Although churches had been built in a few places before the time of the great Emperor Constantine, it was not until his reign that they were erected and used to any extent. But soon after his conversion he made peace with the nations around, and began to use the treasures

which had furnished the materials of war to put up magnificent buildings for Christian worship. The historian Schaff gives the following account of these early cathedrals:

“The period of church-building properly begins with Constantine the Great. After Christianity was acknowledged by the State, and empowered to hold property, it raised houses of worship in all parts of the Roman Empire. There was probably more building of this kind in the fourth century than there has been in any period since Constantine and his mother Helena led the way. The Emperor adorned not only his residential city, but also the holy places in Palestine, and the African city Constantine, with basilicas, partly at his own expense and partly from the public treasury. His successors on the throne, excepting Julian, as well as bishops and wealthy laymen, vied with each other in building, beautifying and enriching churches.”

As we shall consider first the buildings connected with the cathedral system, it may be well, before proceeding further, to state what is meant by the term cathedral. Churches were so called when they contained a “cathedra” or throne on which the bishop sat when he was the rector or head of the church. In such churches there

were generally a large number of clergymen, and various attendants to carry out the plans and commands of the bishops. But the name was subsequently given to large churches which had similar organizations without a bishop, whose place was supplied by a representative called a dean, or archdeacon. As nearly all the large churches of that day were of this description, the term cathedral was virtually synonymous with church, and we shall therefore use the word as applying to all the large and expensive churches.

Now, what we wish to particularly emphasize is the fact that, immediately preceding the church-building era, a change took place in the character of the members of the church *for the worse*, and that this change influenced to a great extent the character of church edifices.

It appears clearly from history that after the Emperor Constantine embraced the Christian religion, and made it the religion of his empire, he also to a great extent *moulded it*, and made it conform to his own views. These views were not derived from the teachings of Christ and His Apostles. The historian Gibbon states, what is borne out by history, that Constantine's religion was "more of the head than of the heart." After the great Emperor had acknowledged

the truth of the Bible he continued to be proud and revengeful and vain and worldly, and showed all this as much in the Church as in the court and council. He at once began a work amongst the clergy which appeared as much in their conduct as in the churches which they took part in building.

The historian Schaff brings this fact vividly to view. He says: "To the spiritual prominence of the bishops was now added from the time of Constantine a civil importance. Through the union of the Church with the State the bishops became at the same time State officials of weight and enjoyed the various privileges which accrued to the Church from this connection. Their dioceses grew larger and their power and revenues increased. High-sounding titles were given to them, and tokens of reverence, such as kneeling, kissing of the hand, came to be shown to them by all classes, up to the Emperor himself."

The great preacher Chrysostom, who lived about this time, says: "The heads of the empire and the governors of provinces enjoy no such honor as the rulers of the Church. They are first at court, in the society of the ladies, and in the houses of the great."

We read again of these bishops: "This

very power and this temporal advantage of the Episcopate became also a lure for avarice and ambition, and a temptation to the lordly and secular spirit. There were metropolitans and patriarchs, especially in Alexandria, Constantinople and Rome, who, while yet hardly past the age of persecution, forgot the servant form of the Son of God and the poverty of His Apostles and martyrs, and rivalled the most exalted civil officials, nay, the Emperor himself, in worldly pomp and splendor. Not seldom were the most disgraceful intrigues employed to gain the holy office. Such examples could not but shed an evil influence on the lower clergy of the great cities. Jerome sketches a sarcastic description of the Roman priests, who squandered all their care on dress and perfumery, curled their hair with crissing pins, wore sparkling rings, paid far too great attention to women, and looked more like bridegrooms than like clergymen. Gregory Nazianzen, himself a bishop and for a long time patriarch of Constantinople, frequently mourns the ambition, the official jealousy, and the luxury of the hierarchy, and utters the wish that the bishops might be distinguished only by a higher grade of virtue."

This degeneration in the Christian Church was not of course confined to the

clergy. According to the scriptural saying, "Like priest like people," the laity of the Church were apt imitators of their spiritual leaders. Mammon worship became the chief worship of so-called Christians, and luxury and pomp swallowed up the Christian graces, as the lean kine of Pharaoh swallowed up the fat kine.

Says the historian Schaff: "The number of hypocrites and formal professors rapidly increased. Strict discipline, zeal, self-sacrifice and brotherly love proportionately ebbed away; and many heathen customs and usages under altered names crept into the worship of God and the life of the Christian people."

It was under *this condition of things* that church-building commenced in the Roman Empire. What kind of church-buildings would be expected under the circumstances? Why, of course, such as the spirit and views of the builders *demand*ed. As mammon and self-indulgence and luxury and love of show ruled the builders, these also decided the character of the church edifices. "As if it was the business of the Church to supply the public with specimens of the fine arts, with interesting exhibitions, with fine music and other objects of interest to the wealthy and the artistic and the luxurious, she drew all the fine arts into

her service and began her erections of Christian architecture, sculpture, painting, poetry and music; and everywhere stately churches and chapels, dedicated not only to Christ, but to the Virgin Mary, to the martyrs and saints, arose in the land." These lordly edifices were at first constructed with some view to the preaching of the gospel, and were patterned after the Roman courts of justice; hence the name basilica. But as the Christian cultus changed, the style of the buildings was changed, and soon the round, sepulchral buildings modified the basilican form, and produced what was called the Byzantine style, which consisted of a rotunda combined with a nave and transepts, better suited to a spectacular service and less suited to preaching. Then followed the Gothic form, with its lofty arches and stately pillars, still less adapted to that purpose, but suited to processions, celebrations of the mass, and other ceremonies, which now constituted Christian worship.

Says our historian again: "The ideas of priesthood, sacrifice and altar, became more developed and more firmly fixed as the outward hierarchy grew, and the mass or daily repetition of the sacrifice of Christ by the hand of the priest became the mysterious centre of the whole system of worship. The

number of festivals increased; processions and pilgrimages, and a multitude of significant and superstitious customs and ceremonies were introduced, until in the Nicene age we behold all the essential features of the sacerdotal, mysterious, ceremonial, symbolical cultus of the Greek and Roman churches of the present day." And thus we have church edifices and a cultus as well suited to each other as is the human body to its soul.

From the early ages the work of building churches went on until magnificent cathedrals adorned all the large cities of Europe, as well as those of the British Isles on its borders.

Let us notice now, that at the time of the Reformation the building of this style of edifices ceased among the Protestants, and only such were erected as were adapted to the preaching of the gospel and the other exercises which Christ instituted and taught. This was a return to the style of buildings used by the Saviour and His Apostles, viz.: the synagogue buildings of the Jews, in which they could carry on their work, as they could not have done in the fine cathedrals of which we have been speaking. As the Church of England took a prominent part in the Reformation, and threw off and condemned the great cere-

monial to which we have referred, she ceased to erect buildings of the mediæval type and constructed only such as were adapted to the requirements of the gospel.

But, it is argued next, that the cathedral is designed to take the place of the temple at Jerusalem, which the Saviour attended, and where He sometimes worshipped. This position was taken by many when the building of churches commenced at the time of Constantine, and is thus referred to by the historian Schaff: "The interior arrangement of the Christian churches in part imitated the temple at Jerusalem. In every large church there were three main divisions, which answered to the divisions of Solomon's temple." The impropriety of thus copying the temple arrangement is apparent from many considerations. First, the divisions around Solomon's temple were designed to separate the Jews from other nations, and also to keep up the distinction between various classes. It was Christ's design to break down these walls of separation, "that there might be neither Jew nor Greek, neither bond nor free, neither male nor female, but all should be one in Christ"; and so in this respect this arrangement was contrary to the teachings of the gospel. The division in the sacred house of the temple into the porch, the holy

place and the holy of holies, was also done away with, which was divinely proclaimed when the veil of separation in the temple was "rent in twain from the top to the bottom" at the time of Christ's crucifixion. In the Church of Christ there was to be no "holy of holies," for every part of it was alike holy. According to the teachings of the Divine One, wherever God was worshipped in spirit and in truth there He was present and the place was holy. Further, the cathedral was not a copy of the temple in respect to worship. For the Jews worshipped in an open court, where there was no dome to swallow up the voice and prevent it being heard, and no pillars to intercept the view and increase the reverberation. And so the design to make the church a copy of the temple at Jerusalem was founded not on the rock of truth, but on the sands of error, and cannot stand the test of Holy Scripture.

We pass on now to notice another plea made for the great church-buildings of which we have been speaking. As we have noticed, the Christian people used all the fine arts in the construction and furnishing of their religious edifices. Architecture, sculpture, painting, poetry became the handmaidens of religion and exhausted their skill in her service. "Was not this,"

it is asked, "and is it not now, a proper use to make of these glorious arts? Ought they not all to have been employed to make attractive the house of the Lord?" It is, we believe, because this question has not been properly answered that so many have been led to uphold the building and ornamenting the great churches and cathedrals of mediæval times, and the copying them in our times. The true answer is to be found in the effect which this course would have on the objects which the Saviour had in view, and upon the progress of His kingdom on earth. If He sent out His ministers to preach His gospel and to teach the people His doctrines, then the church edifices in which they assembled to hear and receive instruction should have been so constructed as to advance that purpose. If it was His aim that His ministers should be humble and lowly like Himself, and train the people to the same, then the churches should not have been constructed for display and pomp and show, which are destructive of these virtues. If He designed to teach His ministers, and set them an example, when He instituted the sacrament of the Lord's Supper on a *table*, then they should not have put aside the table and erected an altar in its place. If He designed that the thoughts and attention of the people should

be fixed on the great Creator of all things, then the place of worship should not have been filled with pictures and statues and various symbols and curious mementoes, to draw their attention to other objects.

As these were undoubtedly the objects and aims of the Saviour, these great churches and cathedrals of mediæval times, which were so constructed as not to advance, but rather to hinder them, were out of place, and should not have been erected.

But it is argued further that these great edifices were themselves sermons, and by their grandeur and beauty, as well as by the symbols on their pillars and arches, and by the pictures in their windows and on their domes and in their deep recesses, teach the grand lessons of the Christian religion, lifting the heart to heaven and to God. This has been asserted by many great divines. In the history of certain of the English cathedrals this view is presented, as the following quotation will show: "Our minsters and cathedral churches are at once poems and chronicles. However ignorant one may be of the spirit and technicalities of architecture, it is impossible to stand in the shadow of these majestic buildings without feeling that they embody an ideal of the human heart, an aspiration of human genius. Our minsters

were no mere shelters for the assemblage of worshippers; they were themselves a form of worship, an embodiment of praise and prayer in materials less fugitive than the breath of psalm or antiphon." According to this view, cathedrals should be built that sermons may be continually presented to the eyes of the sons and daughters of men. But facts indicate that these sermons are either corrupt in their tendency or are like the sermons of preachers spoken in an unknown tongue, which St. Paul has commanded not to be used. It appears clearly from the records of the churches that the cathedrals have been the centres of corruption of the Christian world, and have rather aided in the propagation of error than of truth.

This is shown first by the lives of the great heads of the Church of Rome, brought up under the shadows of the cathedrals. Edgar tells us, in his *Variations of Popery*, "A person desirous of painting scenes of atrocity and filth might in the history of the popedom find ample material for gratification. A mass of moral impurity might be collected from the Roman hierarchy sufficient to crowd the pages of folios and glut all the demons of pollution and malevolence." Baronius, in his annals of the tenth century, seems to labor for

language to express the base degeneracy of the popes and the frightful deformity of the popedom. The cardinals, brought up in the same atmosphere, with the cathedrals ever before them, were no improvement on the popes, but entered fully into their immoralities, corrupt politics and corrupt religious views. Indeed, the popes were only cardinals fully fledged, with a new degree conferred.

The lower clergy—the bishops, priests and deacons—were, with of course some exceptions, no better than their superiors, and the laity, like water which cannot rise above its source, were on a level with the teachers and priests who were over them. The use of indulgences will show the style of their religion. The popes issued permits to commit sin. The cardinals, bishops and priests sold them, and the members of the church bought them. By this means money was secured to build St. Peter's church at Rome. Many other cathedrals were built in a similar manner. Many of the works of the Church were carried on by means procured by licensing men and women to commit sin. What kind of sermons did the cathedrals preach, under whose teachings such acts were committed? The edifices were themselves incitements to commit sin. With

their surrounding chapels and buildings they formed a meeting-point for the corrupt leaders of the Roman Church to formulate their corrupt schemes and take measures for their realization, and they constituted the theatres in which the corrupt ceremonial, which elbowed out of doors the simple services and worship which the Saviour taught and practised, was carried on. Viewing the subject practically, we do not see that these great Christian cathedrals preached any better—we might say any other—sermons than the beautiful Grecian temples, in which idolatry and immorality were openly proclaimed and formed part of the worship. And so the contention that these cathedrals are valuable as “sermons in stone,” to teach the people some of the great truths of the Christian religion, is contradicted by sad and stubborn facts.

But it may be argued that these evils were not in any way connected with these cathedrals, and that under a pure form of religion they certainly do impress people with the grandeur and the power and majesty of Him to whom they are dedicated. We reply to this, that these edifices were poor teachers of God’s greatness. The best way to teach men the grandeur and power and majesty of God is to lead them *out* of the temples made by men into the great

temple of the universe, constructed by the Deity himself. The lofty mountain, pointing upwards, is more powerful to lift the soul to God than the puny steeple of the greatest cathedral. The grand ocean, stretching beyond the reach of human eye, tells more of the grandeur of its Maker than the grand nave of the cathedral, 650 feet long and 400 feet wide! The voice of the grand waterfall, made up of the waters of many mighty lakes, clad in its robe of foam and mist, is surely more impressive than the song of a choir of fifty boys arrayed in cassocks and cottas. We believe it was because the builders of the temple of Jerusalem appreciated these facts that they arranged to have the place of worship in the open air, under the canopy of heaven, with the mountains full in view, and the great luminary of the skies irradiating the scene, and dispelling that delight of the builders of cathedrals, "a dim religious light."

In the great cathedral of St. Paul, in London, there are monuments to many of the great generals and statesmen of England, but there is none to the distinguished architect who designed and built it. But instead, there is an inscription in a prominent place, "*Si monumentum quaris, curcumspice.*" In truth, the building is the monument of

its constructor. Visitors to this great cathedral cannot but admire the genius of the man who planned and superintended the mighty building. And the thought of those who visit the place is more about *Wren* the architect than of the God to whom it is dedicated. And the sermon in stone is more of the greatness of man than of God. Indeed, all the great cathedrals are monuments to those who built them, and, like the painted windows, tell of kings and queens and rich citizens, many of whom were noted for their sinful careers.

In view of all these facts, we think there is no ground for speaking of the cathedrals as blessings and benefits because they are "sermons in stone." The truth is, the lessons given by church edifices depend almost entirely upon *association*. When the building is associated with deeds of benevolence, with acts of godliness and holiness; when they remind of saintly and religious men and women who worshipped there and faithfully served the Lord there, they will bring the good deeds of these good people before the minds of the attendants and preach to them gospel sermons. And these sermons will be *irrespective* of the character and appearance of the *buildings*. Be they of stone or of wood, be they of grand or humble proportions, be they ornamented

or plain, it will be the *same*. All the effect will depend on the *association*. We know that God has most frequently honored by his presence the house of the humble and the lowly. And many of the poorest structures in Christendom have been like the tree where Jacob slept when God visited him, so that he said when he awakened, "Surely God is in this place and I knew it not."

But there is another evil connected with these great church-buildings, to which we must now turn, which is of gigantic dimensions. We allude to the *financial* evil. Before the time of the Emperor Constantine the great object of the Christian people was to propagate their religion, and, as far as they could, take care of their fellow-Christians. The call for a missionary to go to an open field, or for help for suffering brethren, was an "open sesame" to every Christian purse. But at the time of Constantine and after, the money must, as the general rule, be used in the building and ornamenting of churches. Constantine set the example of appropriating the bulk of his offerings to this purpose. The rich and great followed the fashion thus set by the king, and the poor widow must cast her mite into the same chest, though it were "all the living she had." We do not deny that it was

a right and proper thing to build suitable churches for Christian worship. But were these great edifices, adapted chiefly for spectacular exhibitions, suitable buildings for this purpose? And must the large part of what the Christians had to give be devoted to that object? Is the gathering of stones of granite and marble of more importance than the gathering of living stones of flesh and spirit? Is the erecting of the material temple, which is to crumble in a few years, of greater moment than the building of the spiritual temple, which is to last forever? So it seems to have been considered in these early times. For long ago the principal part of the money of the Church was expended on the churches. The historian Mosheim tells us "that in the sixth century the number of temples erected in memory and to the honor of the saints was immense, both in the East and in the West. There had long been enough houses of worship to accommodate this people, but this age courted the saints, by offering them these edifices as a kind of present, to secure the good offices of these departed Christians in the kingdom of heaven."

The cost of all these churches and cathedrals, great and small, was immense. The Church of St. Sophia, in Constantinople,

built by the Emperor Constantine, and afterwards rebuilt by one of his successors, the Emperor Justinian, cost many millions of dollars. Many others of the great church edifices passed the million point. The Church of St. Peter's, at Rome, could not have cost less in the time of Constantine; and on the present structure, built by Leo the Great, it is estimated that not less than fifty millions of dollars were expended. In all the countries of Europe the same lavish expenditures were made for these buildings, unsuited to the worship of God, and fit only for ceremonies and displays which do not promote the spirit of true religion.

But this is not all. Large sums were also spent on the embellishment and ornamentation of these edifices. From time to time costly gifts were added, and magnificent works of art were presented by wealthy professors of religion to the different churches. In St. Peter's church the multitudes of costly ornaments filled the eye of the beholder and occupied his attention. Altars and tombs, statues, pictures, gilt and stucco, bronzes, stained glass, granite and porphyry, marble and alabaster, and other materials and combinations of materials in multiform colors and shades were added to the work of the architect to give dignity and splendor and to overwhelm the

beholder with astonishment and awe, and draw the thoughts from God and His worship. But on all the great churches of the great cities gifts of a similar character were being continually lavished by the wealthy and powerful, the cost of which, added to the amounts expended on the buildings, made a huge sum which almost passes belief.

Now, we think we may safely say that less than one-tenth of this money would have been sufficient to supply all the churches needed for Christian purposes. We draw this inference from facts, one of which we will present. The great cathedral of St. Paul, in London, was built at a cost of nearly four millions of dollars. While it is said 20,000 people could find standing room within its walls, it is estimated that, using all the available space, not more than 10,000 could be seated. There are provided seats for 4,000. Of this number only about one-half can hear the words of the preacher who addresses them. The church or tabernacle of Mr. Spurgeon, in the same city, cost about \$150,000, and is capable of seating comfortably 5,500 people, all of whom can hear distinctly all that is said. It appears from these data that if all the seats of each church were filled, the expenditure made to seat each person would be—in St.

Paul's church about \$1,000, in Mr. Spurgeon's, \$30. But this is not all. The church of Mr. Spurgeon is always well filled with listeners, whose attention is not distracted by the reverberation, which makes the hearing in St. Paul's so difficult that it is like doing penance to listen to a sermon. And so we are not surprised that the attendance in this great and beautiful cathedral is small and consists principally of strangers and sight-seers, although the *London Times* and other papers have referred to the fact as an "unsolved problem."

What is true of this great cathedral is true of most of the others which are to be found in many of the large cities of England, and what has been said of Mr. Spurgeon's tabernacle may also be said of a large number of the Protestant churches in England and America. It appears, therefore, that from a financial point of view these cathedrals are as great an evil as in the respects already considered. As money is necessary in order to carry on the work of building up Christ's kingdom, in order to send out missionaries and support them in their fields of labor, these cathedrals, which have swallowed up the Church's means, have been in the way of the Church's work. This is proved most

conclusively in the history of the Church in mediæval times. For as soon as the building of these great edifices commenced, the Christian Church ceased to a great extent its missionary work and spent its strength and its means on the material temples.

While some might plead as an excuse for this course in mediæval times (poor excuse we think even then) that fountains of gold and silver had been opened in thrones and public coffers for this purpose, which would otherwise have been sealed up, and that kings and bishops had led rich men and women to the Church treasuries to replenish them with their stores in order to gratify a taste for the beautiful, and also to aid in the support of the clergy who furnished the beautiful shows, there are no such sources of supply in our day and country. All the money must come, not from kings or the public purse, but from the members of the Church, rich and poor. And now, while Ethiopia is stretching out her hands, and the Macedonian cry, "Come over and help us," is borne to our ears from China and Japan, and India and South America, and the islands of the sea, no help can be given because the cathedrals and fine churches, like the two daughters of the horse leech, cry "give, give," and

the rich and powerful can hear only *their* voice.

In our own land at least two-thirds of our clergy are carrying on their work among poor congregations at almost the starving point, while millions are called for and are being given to build cathedrals and adorn them with beautiful stained-glass windows, many of them mementoes to godless men and women, and magnificent altars and pictures, often consecrated with a gorgeous ceremonial not taught or sanctioned in the Bible. As we hear the calls for money to build and ornament these great cathedrals, and look upon the sad condition of our domestic and foreign mission fields, we cannot but exclaim in the words of the great orator of Rome, "*O tempora! O mores!*"

But the plea is made in favor of the fine cathedrals, that as we have fine houses for ourselves, we should build fine ones for the Lord, as David desired to do, when he said, "See, I dwell in a house of cedar, but the ark of God dwelleth in curtains." But this does not require that we should build churches not adapted to carry out the Saviour's work. For fine buildings can be constructed of the proper kind. But the Lord's answer to David rebukes the use of large expenditure for such a purpose when

money is needed for suffering humanity. God said, "Spake I a word with any of the tribes of Israel whom I commanded to *feed my people*, saying, why build ye me not a house of cedar?" The Lord here requires the tribes to feed the people before He asks them to build a temple for Himself, and teaches that the first duty of man is to care for the wants, spiritual as well as temporal, of His people.

But we turn now from the cathedrals to the cathedral system which belongs to them and goes with them.

In each large church there were many workers and attendants who carried on the work, such as it was. When there was a bishop, he of course sat on the throne and ruled. When there was none, his place was supplied by a deputy, called "archpresbyter," or archdeacon, or "dean," who governed in his place. Under these rulers there were subordinate officers, as in an army, to render the organization effective. This arrangement is what is known as the "cathedral system." The number of officials and attendants who constituted the organization was not fixed, but frequently it was very great. In the great cathedral in Constantinople in the time of Justinian, we are informed there were 60 presbyters, 100 deacons, 40 deaconesses, 90 subdeacons, 100

readers, 25 cantors—in all 415. Over these were various officers, so that there was “rank above rank,” as in the court of a king. In the West the number in the cathedral chapter was not so great, though each had a great many members. Thus we see laid in the cathedrals the foundation of the Roman hierarchy.

And now it will perhaps be asked what could have occupied the time and given employment to all these officials? It was not, we reply, missionary work in the country, for this work was carried on by the country clergy, of whom there were a large number. Nor was it missionary work in foreign fields, for if so, the workers could not have been in the cathedrals. Nor was it among the outsiders in the cities, for the number of cathedrals and religious workers in the cathedrals was far greater than that need demanded. The work was *in the cathedrals themselves*. It consisted in the observance of saints’ days, of which there were a very large number; in the performance of mass, often several times a day; in the work of liberating the departed from purgatory; in the consecrating oil and water for religious purposes; in the consecrating of pictures, stained-glass windows, and many other things for sacred uses; in hearing confessions and giving absolution;

and in collecting money for getting the sinful dead out of purgatory.

In these different ways, which required the offices of a great number of officials, were the priests and their assistants in the Romish cathedrals occupied.

Of course all this cannot be said of the cathedral system of England. For the Church of England has condemned and given up these superstitions and unscriptural observances. But still all the cathedrals of the English Church have their chapters, consisting of a number of clergymen and other attendants who assist the clergymen. Now, it is on account of this fact that many are in favor of cathedrals. "We need," they say, "a body of clergy to carry on the work of missions under the bishops." This idea was taken up by Bishop Whitehouse, of Illinois, about the year 1850 and was presented to the diocese of that State in a charge. But it met with violent opposition from many quarters, as contrary to the genius of the Episcopal Church, and of the civil government in the United States, and was abandoned by its advocates. But it is now revived and finds advocates, as we have said, in all parts of the country. While we believe the arguments then used against it are sound and convincing, there are other considerations

which may be urged against the system, which we now would present.

We find in the Bible that the pastoral office of the minister or presbyter is as important as that of preaching. The Apostles visited from house to house, made the acquaintance of each member of the flock, and adapted his teaching to his especial need. The presbyters were called on to do the same. How else could they follow their Master, who "knew his own sheep by name," and "led them out, and they knew his voice"? Now, this cannot be done under the cathedral system. For the ministers have no especial flock, but go around from place to place, as the bishop sends them—now to this congregation, then to that—and thus one of the most important duties of the minister cannot be performed.

In the next place, the ministers are put under the authority of rulers who direct them in all their duties, and, in addition to this, often rule over their opinions, and thus destroy that liberty which was given by the Saviour when he said, "Call no man master, for one is your master, even Christ." The evil of this was plainly exhibited in the Romish Church, where the rulers were often developed into tyrants, and the lower clergy became full of the spirit of slaves. There can be no greater

injury to the Christian character than this, and no greater hindrance to the spread of Christ's religion. But this is done by the cathedral system. Moreover, this arrangement is destructive of the fields for the clergy not connected with cathedrals. For around the cathedrals the fields are all to be worked by the clergy of the cathedrals.

Further, how can this chapter of the clergy be supported? It cannot well be by the contributions of the flocks; for the members of the church, not feeling that they have any particular pastor, will not make any large contributions for this purpose. And so there must be an endowment. This requires an immense sum of money, which, if it can be collected, is such a drain on the churches' funds that nothing remains for other purposes, and so the mission work must cease, as the history of the Church fully shows.

Then this system is not the best for *church-work*. This is demonstrated by many examples. Take, for instance, the churches already referred to. Mr. Spurgeon's tabernacle does a work greater and more varied than any cathedral in England. It has connected with it numerous agencies—missionary, philanthropic and educational. Its orphanage supports nearly 500 boys and girls. It has its pas-

tors' college to aid young men who desire to enter the ministry. It has its almshouse and day school, and carries on colportage in various destitute parts of England, besides helping the foreign mission fields to a great extent. If you ask now, who carries on this great work? we reply, *the congregation*. The members of this church supply the labor, as well as the money which is needed to carry forward this great gospel chariot, and are *true priests of God*.

Compare this with the work done in St. Paul's cathedral. As far as we can gather from the accounts given of this great church, its principal work is carrying on the various services in the cathedral, and the conduct of several schools of boys and girls. What a preponderance there is in favor of Spurgeon's tabernacle! We have selected these two great churches because the statistics and accounts given of them are more full and complete than of any others we have seen.

But many churches in America, such as Dr. Hall's, Presbyterian, of New York; St. George's, St. Bartholomew's, Holy Trinity, Protestant Episcopal, of the same city; Trinity church, Episcopal, and Dr. Gordon's, Baptist, of Boston, and multitudes of others, are as active and liberal and benevolent as Mr. Spurgeon's tabernacle, and

far surpass in these respects any of the cathedrals of which we have heard in England or America.

When the great general and statesman Cromwell ruled in England, he found in one of the large cathedrals a number of silver images of the Apostles. He caused them to be taken out and melted into coins, saying, "Let them go about doing good, like the Apostles they have represented." If these cathedrals could be treated in the same way, what a blessing would result to the Christian cause! They would open the doors now closed to many a missionary, they would create channels for the water of life to flow in the now desert regions of heathendom, and "the wilderness and the solitary place would be glad for them" and would be made "to blossom as the rose."

In view of these and the other facts which the history of the past ages present, we must believe that cathedrals and the cathedral system have had a large part in hindering the spread of the gospel, and in helping in the spread of evil and error in the Christian Church.

In view of these facts, thus made patent by the testimony of more than a thousand years, will not the members of the Protestant Episcopal Church—the bishops, the clergy, the laity—pause and think before

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they adopt and help to develop a style of churches and a system connected with them which was partly instrumental in binding Christ's Church in a bondage under which it groaned and languished for fifteen centuries?

THE HISTORIC EPISCOPATE IN ITS RELATION TO CHURCH UNITY

THE subject of the Episcopate, as held by the Anglican Church and the Protestant Episcopal Church of America, has come into great prominence since the construction by the bishops of these Churches of a platform for the unification of Christendom, and the invitation by them to all the denominations of Christians to come and stand upon it and be one. The platform consists of four planks, which it is contended is a sufficient doctrinal basis for the Church of Christ. What is a little singular, however, is that some of the denominations, which have many more planks in their own religious platforms, would be better satisfied to have fewer in this. They would prefer to have the last plank left out, and might then take the step, and stand on a platform of three planks for the sake of Christian unity. But those who have constructed the platform aver that this cannot be done; that the last plank cannot be dispensed with; that it is as important as

were the two pillars to the temple of the Philistines, which, when Samson pulled them down, fell to pieces.

The plank referred to is the Historic Episcopate, including, of course, apostolic succession, which is an essential part of it. This, though considered by many the most important element, is modestly placed by the bishops in the same rank with the Holy Scriptures, the Apostles' and Nicene Creeds, and the sacraments of Baptism and the Lord's Supper, in the "Lambeth and Chicago Quadrilateral," as the platform is sometimes called.

Of course, if this contention be just; if this article be even of *no higher* rank than the others, it not only cannot be *left out*, but cannot be *suspended*, or even *minimized*. Now, as we all know, this is not admitted by the non-Episcopal Churches. And so, before the different bodies of Christians can be brought on the same platform, one or the other of two results must follow. Either the Episcopalians must be convinced that the Historic Episcopate is *not essential* to a Christian Church, or the non-Episcopalians must be convinced that *it is*. In saying this we do not mean that nothing else is required in order to bring the Christian Churches together.

It is the aim of this paper to present

some thoughts to the general public, with the view of helping towards the solution of this great problem; and to Episcopalians especially, because, as they have taken the initiative in the matter, it becomes them to be especially careful that the platform to which they invite their brethren should consist of planks made from timber of heavenly growth, and that each plank should occupy the position claimed for it, which should be made plain by Holy Scripture.

1. The first thing to be done is to get at the idea presented in this fourth proposition, which reads as follows:

“The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.”

It may be said that every episcopate is historic; for every event which can be recorded in history is a part of history, and in that sense is historic. The Methodists, not to mention other Christian bodies, have a claim to a Historic Episcopate. It is necessary, therefore, to say that the word historic, as used in this platform, means an episcopate which commenced at the time of the Apostles, and has been handed down by *tactual succession* to the bishops of the

present time. This is what is generally known as "apostolic succession."

But here a difficulty arises; for the phrase "apostolic succession" is used in two different senses. It is used first to simply indicate that, as a matter of *historical fact*, there has been an uninterrupted succession of bishops in the Christian Church, from the apostolic times to the present day. And, secondly, it stands for the doctrine, founded on this belief, that without this succession there could be no real ministry, nor any valid sacraments within the Church, nor any true Christian graces. In other words, the apostolic ministry is the channel of Christian grace, Christian government, and Christian power. As a large number of Episcopalians hold to this view, and as it is a startling position in this nineteenth century, where many large and learned and powerful Christian organizations do not hold it, we shall take it up, as demanding our consideration in the first place.

It is evident that if this view be correct, the Protestant denominations *outside* the Episcopal Church have not a valid ministry, and their organizations cannot be called Christian Churches. If they be not churches, they are not within the covenant of Christ, and so are left to the uncoven-

anted mercies of God, whatever these may be. Although this conclusion follows legitimately from the premises, it is *not held* by a large number of Episcopalians. Many bishops and clergymen and laymen are charitably illogical and while they hold that the Historic Episcopate is essential to a Christian Church, yet hold that the Protestant denominations who do not have it are in the Church.

It is to be observed that this position refutes the arguments of those who hold to the exclusive validity of the Historic Episcopate, and the ministry connected with it, and leaves the denominations around to rest contented with a ministry which can lead men to heaven, and to organizations which form a part of the Church of Christ.

We desire now to come to the relief of these Episcopal brethren, and to show that their charity is more logical than their arguments. We hold that their contention as to the non-Episcopal Churches is *erroneous*, for the following reasons:

First, it is the teaching of Holy Scripture that the truths essential to the Christian religion, and so those which lead into Christ's Church, can be found by all who seek them. This is directly asserted by the great Saviour Himself. He said to the multitudes who thronged around Him:

“Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you.” That these words were designed for the people of all ages will not be denied, and they are quoted now and have always been quoted in this sense. That they refer to *entering* the Christian Church is also generally admitted. Now, if these words be true, can it be believed that the multitudes who are embraced in the non-Episcopal denominations of the Protestant world are outside of Christ’s Church? They have sought to find and enter it; they have showed their earnestness and sincerity by their labors, by their sacrifices of various kinds, and sometimes by their deaths; and to say that they have not found and entered it is equivalent to saying, that the plain and clear promises of the Saviour have not been fulfilled. As no member of the Episcopal Church would venture to say this, so he should not venture to assert its equivalent—that the non-Episcopal denominations are not Churches.

2. There is another test given by Christ which does not favor the exclusive view of the Church, which belongs to this doctrine of apostolic succession. Christ gave it to His immediate disciples to try those who professed to belong to His kingdom or Church. He does not say, ye shall know

them by the *sign* of *apostolic succession*; but by *their fruits* ye shall know them. St. Paul tells us what the fruits referred to are in his Epistle to the Galatians, v., 22: "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." If men who profess to belong to the Church of Christ possess all these Christian graces, do not Christ's words require that we should regard them as members of His kingdom?

Another test is given by Christ in His sermon on the mount. He told the multitudes who came to Him that there were two ways which men in their lives were travelling. The one was the broad way, which led to death; the other the narrow way, which led to life. All were travelling on the *one* or the *other* of these ways. Now, as Christ established His Church to include those who were walking in the *narrow way*, or the way of life, is it to be supposed that those who accept Christ's teaching of the narrow way and seek to enter on it should not be able to find the way into the Church which He established to include and hold them? Christ is presented as the *gate* of the narrow way. He is also the door of the Church. And are not all who enter by the gate into the way also in the Church? And so, to acknowledge that

men are walking in the narrow way of life, having entered thereon by the gate pointed out to them, and used the various rites required, as far as they could discover, seems to be an admission that they are *in*, and form a part of, the Church which Christ founded.

But there is another line of argument which goes to disprove the view of apostolic succession which we are now considering. It is derived from the *definitions* and *descriptions* of the Christian Church given in the New Testament. In the First Epistle to the Corinthians, twelfth chapter and twenty-seventh verse, St. Paul says to the Christian disciples: "Now ye are the body of Christ, and members in particular." He means, of course, all true Christian people. And as the body of Christ meant His Church, it follows that all are members of that Church who form a part of His body. As it is admitted that the members of denominations who have not this apostolic succession are members of His body, it follows that they belong to Christ's Church. The same view is presented in Ephesians i., 23, where the Church is spoken of again as Christ's body, so that *every one* who is a part of His body is a part of the *Church*; and if members of the various Protestant bodies occupy this relation to Christ, they

must belong to His Church. In the same Epistle, chapter ii., 22, the Christian Church is presented in the figure of a temple, of which Christians are the stones. All who are disciples, or members of Christ, are stones in the temple, and if so are members of His Church.

But let us now leave the ministry in its connection with the Church, and consider it in itself alone, and we shall see that the High-Church theory which we have been considering cannot be maintained.

There comes before us first the vital question, For what purpose did Christ institute the ministry and send out bishops and other ministers into the world? We find an answer first in Christ's own words of commission to the apostles: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even to the end of the world." This commission of the Saviour to His apostles includes three particulars: 1, The universal publication of the gospel; 2, The baptizing those who should embrace it; and 3, The instruction in its doctrines and precepts.

It is to be observed that the baptizing was to take place, in the case of adults,

after they had been instructed in religious truth, and had become converts to the kingdom of Christ. It was done to make them formally what they already were actually. It was illustrated in the case of the apostles themselves; then in the cases of Cornelius the centurion and those who had been collected by him to listen to the preaching of Peter, and of the multitudes converted through the preaching of Peter on the day of Pentecost.

As to children, they were to be received into the Church for the same reason the Jewish children were received into the old covenant—that they might be brought up in the faith of Abraham. The Lord said of Abraham: “I know him, that he will command his children and his household after him, and they shall keep the way of the Lord.” The instruction being thus the important matter.

Further, we notice that before the giving of His commission, Christ had intrusted to the apostles the *government* of His Church. This appears in His conversation with Peter, in which he says: “I will give unto thee the keys of the kingdom of heaven. Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.” (Matt. xvi., 19.) And again to

the apostles generally: "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." The Saviour had also instructed His apostles to teach the people by their *lives* and *conduct*. This appears in His words, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Such were the plain and simple instructions given by the Saviour to His apostles for their guidance after He should leave them, and also for the guidance of those who were to follow them. This appears plainly from the Epistles of St. Paul to Titus and Timothy, whom he had consecrated bishops in the Church. We find in these letters only repetitions and expansions of the Saviour's teachings. The instruction of disciples by word and example, and the governing of the Church by receiving converts, and disciplining and excluding offenders, and the administration of the sacraments, were the duties of their office.

Now, how can there be drawn out of these simple and plain teachings the doctrines that the apostolic ministry is the channel of divine grace and divine power through the *rites of consecration and ordination* and

absolution and the *administration* of the sacraments, and that the *performance* of these *ceremonies* is the *great office* and *duty* of the *Christian ministry*? We make bold to say, that such doctrines not only do not follow from Christ's teachings, but *contradict* them. And in proof we point to the fact that oftentimes when they have been fully received and carried out, the Christian religion has declined and often died, as we see in the case of the whole Christian body at the time of the Reformation and also before it.

The view we have thus taken of the Christian ministry is supported by various other considerations, which we venture to think make it indisputable, or, we may say, irrefutable.

The first we shall mention is the *training* and *education* which Christ gave to His apostles. Under the Mosaic dispensation the duties and functions of those who were its administrators and officials were made so plain, and were described so minutely, that the wayfarer, though a fool, need not err in them. Shall we be told that under the Christian dispensation all things are so *obscure* that they can be discovered only by a few priests and bishops? So far from believing this, we hold that the duties and functions of its officials are still plainer

and more obvious than those of the Mosaic dispensation. Moses gave a minute description of the tabernacle, which was carried out in the temple. He described the altars and vessels which were to be used, and the animals which were to be sacrificed, and the *mode* of sacrificing them.

Is Christ's direction less plain when he said to a Samaritan, who contended that a mountain of Samaria was the proper place for worship, rather than the temple of Jerusalem, "neither in this mountain nor in Jerusalem is the only place of worship, but they that worship the Father must worship Him in spirit and in truth"; that is, the worship of God is not to be confined to any particular place. He can be worshipped in *any place*. What is needed is that He should be worshipped in spirit and in truth. And so Christ and His apostles turned caves and valleys and hillsides and synagogues and private houses into their temples, and worshipped *wherever* men could be gathered to worship in *spirit and in truth*. Christ did not use, nor command to be used, any altars in His service; for one of His apostles tells us that Christ himself was both altar and sacrifice. (Heb. xiii., 10 and 11.) Is not this as plain as Moses' teaching, and cannot the wayfaring man * * understand it?

Moses gave *minute* direction as to the kind of *garments* the priests should wear, as to the colors of the robes and their significance. Christ gave *no directions* as to robes and clerical costumes. We do not read in the New Testament of capes, and chasubles, and stoles, and birettas, and green for one season, and red for another, and purple for another. But Christ, and His apostles following him, wore their *ordinary* costumes and *did not take part* in the temple service where the priestly robes were worn, but *only* in the *synagogue* service, where a simple black robe was all that was used. Is there not significance in this? And shall we be told that Moses should be followed in these things, when Christ has not said so, and when His apostles and those who immediately succeeded them did no such thing?

Consider the training of the apostles in *other respects*. Christ instructed them in His doctrines, opened to them the Scriptures, taught them the meaning of the prophecies and how to proclaim the gospel, illustrating it before them with His own lips. He gave them lessons in helping the helpless, in feeding the hungry, in attending to the wants of the afflicted and distressed, but said nothing about processionals and recessionals, about bowing to the

altar and confessing to the priest; and so the apostles did none of these things, only preaching what Christ had taught. Is it not, therefore, plain, from the *training* which Christ gave to His apostles, that His ministers were sent into the world *not* to be *priests*, to offer sacrifices on altars, and dispense spiritual blessings by physical ceremonies; but to be *preachers* and *teachers*, to influence the minds and hearts of men, and lead them to that Lamb of God who can see them, and touch them, and pardon them, though He be on the throne in heaven?

This view of the Christian ministry appears from another consideration, which is the last we shall draw from Holy Scripture. It is the teaching of Christ and His apostles that sinners were to apply *directly* to God and to Christ, without the intervention of man. All that ministers were sent to do was to act the part of Andrew, who led his brother to Jesus. We cannot help regarding the practice and teaching of many of the officials in some of the churches as a direct reflection on the Deity. They present *themselves* before the people as the *vicars* and *representatives* of Christ, as though He were a *mortal* who had left the world, and were *absent* from it as a *man* would be, and as though they were

invested with authority to act for Him in His absence, and through *them* pardon was to be given and grace to be dispensed.

We hold that this is directly *contrary* to Holy Scripture. The Saviour affirmed that though He was to be *absent* in human person, He would be *present* in spirit and in power. He called men to Himself to receive pardon and grace: "Come unto me all ye who are weary and heavy laden, and I will give you rest." The apostles found this to be the *case* with themselves and taught that it was to be so with all others. We hear an apostle saying to a poor sick man, "Jesus Christ maketh thee whole." The apostles invited sinners to call on Christ, and taught that He would hear and forgive them. This is their teaching in all parts of Holy Scripture, so that we have their proof of the position we have been advocating, which disproves the view that the ministry of Christ is designed as the *channel* of the grace and power and blessing of Almighty God.

But there is another view of apostolic succession which we must now proceed to consider, and to which we have already referred. It is, that from apostolic times there has been a *succession* of the *ministry* through the bishops. This view has been maintained by some and denied by others

from an early period in the Church's history. After the time of the Reformation it became one of the chief bones of contention, and at the present time is the subject of warm and often heated debate. Indeed, it forms one of the principal chasms which divide the Protestant world. With all due deference to many of the learned theologians of both sides who have discussed the question, we think that the difficulty lies in a misunderstanding of the two opposing parties as to their respective positions. It is like the case of the combat between the knights who fought over a shield, which one declared was gold and the other asserted was silver. The shield was both. The succession which many of the one party contends for is not the succession which the other denies.

Apostolic succession has often been compared to a chain, the first link of which is fastened to the apostles, and which is continuous to the bishops of the present time. This figure leads to an error; for there can be shown to be *breaks* in the chain at various times and places which would seem to destroy the succession. But a little consideration will show that it is not like a chain, but like a *cable*, consisting of a *large number* of chains *intertwined* and *interlaced* together. It can be shown that many

of these chains have been broken, but it *cannot* be shown that the whole cable has been broken, and as the different chains have been intertwined and interlaced with the others the succession of each broken one has been from time to time renewed; so that the succession has been *kept up*, and thus through the one or the other of the chains which have formed the cable the succession reaches to the *apostles*. It would consume more time and space than is at our disposal to examine the various tables of succession which are found in the different records of the Church. We can only refer to two facts, which will be sufficient to satisfy the minds of candid inquirers. First, all of these tables show a succession of long periods of time. And, secondly, as three bishops generally took part in the consecration of a bishop, the various chains of succession were *intertwined* together so that one would always supply what the others *lacked*, and thus the succession would be kept up. We do not think these facts can be disputed, and so consider that the apostolic succession, as *thus contended for*, is proved.

But there now arises an important enquiry, which is the *crux* of the whole question. If, as we think we have shown, the

apostolic succession is not the channel of Christian grace, and if there be Christian churches without it, of what use is this apostolic succession and why should we contend for it? We reply that the design of a *succession* is important, and shows that it should not be dispensed with.

Its aim is to *secure* for the Church *true and earnest men*, devoted to its interests, and full of its spirit, competent to carry on its work and administer its government. It was for this work, as we clearly see, that the Saviour *set aside* the apostles and gave to them their commission. And we learn from the pastoral epistles that it was to carry out this idea that St. Paul set aside and ordained Timothy and Titus and commissioned them to do the same in the case of others. They were to be careful to choose, as far as they could, the right men. Said St. Paul: "Lay hands suddenly on no man," which means "do not be in haste to ordain men until you have ascertained that they are meet and fit for the sacred office of the ministry." He tells Titus that he left him in Crete, among other duties, to ordain elders, and then proceeds to describe the kind of man the elder should be. To Timothy he says (Tim. ii., 2): "The things that thou hast heard of me among many witnesses, the same commit thou to

faithful men who shall be able to teach others also." It is clear that it was the design of Christ and His apostles that what was thus begun was to be continued in the Church. We think history shows that it has been done in the way we have pointed out. And *this is all that is contended for* by the advocates of the view we are now discussing. They advocate a succession in order that the Church may have faithful and well-informed men to instruct it in Christian doctrine, to lead it in the path of purity and righteousness, and to govern and control it.

But now some facts loom up before us which may be regarded by many as an insuperable objection to this view. The apostolic succession *did not* apparently secure for the Church the result for which we have claimed it was instituted. It is patent in history, as we have already stated, that the Christian ministry became *corrupt*, and that for generations a large number were not faithful to their Lord, either in their teaching or in their examples.

Now, while this must be admitted, we do not consider it as destructive of the position we are advocating; for it is to be noticed that the same argument will apply to the *Bible* and *all* the means of grace. For this corruption invaded the Church in

spite of the sacraments which are recognized *means of grace*, and in spite of the *Bible*, which was the *guide-book* of the Church, and in *spite* of the *examples* of the *holy men of old*, which were held up before the people. As none will contend that these should be dispensed with on this account, we would remind them that the ministry is in the same category, and that its succession rests on the same foundation. We only see in the cases referred to the painful truth that the human race is corrupt and can touch nothing that it does not sometimes contaminate. The view which we have presented of the succession receives a *sanction* and an *approval* in the course which has been pursued by all denominations of Christians without exception. They *all claim* a succession from *some* source subsequent to the time of the apostles, and they only differ from the Episcopalians in not going back so far. If this should not be at once recognized, we would call attention to the fact that they *all practise* the *rite of ordination*, which can be traced back to some leader or other. Now what is ordination but the *securing a succession*—the forging the chain of the ministry?

Let it be observed, that this succession, which is designed by the different Churches to give them a faithful and efficient min-

istry, has not been entirely successful in the case of any Church. They have all had successors of Peter when he denied the Master, and successors of Judas who betrayed Him, and successors of the evangelist Mark, who for a time deserted his work, and successors of Simon Magus, who sought the divine gift that he might sell it for gold. And yet all these Churches have found an advantage in succession, secured by ordination, and none desire to break the chain or reduce its length. They thus sanction the view of apostolic succession which we are now considering, and cannot consistently set it aside on account of the corruption which has sometimes accompanied it.

Having thus, as we believe, vindicated apostolic succession as taught in Holy Scripture, we take up the important question: How has it come to pass that so many of the Christian Churches, or, if it should please any one better, the Protestant Christian bodies, are without this succession? As painful as it is, we must not hesitate to tell the truth. It is owing, we reply, to the course pursued; or it might be as well to say, the course not pursued by the bishops. As a general rule, when a deadly wound is given, it is the *hand* which wields the wea-

pon, but in this case the head has decapitated itself.

As all readers of history know, the Christian Church before the time of the Reformation had become exceedingly corrupt. As the Bible condemned the corruption, it was relegated to the shelf, as the prophet Isaiah was put in prison when he condemned the wicked rulers of Israel. But a monk named Luther found the Book and began to disseminate its truths. He was commanded to desist, and when he refused the sword of persecution was drawn against him. This aroused the Christian public, and many of them came to his rescue. Then came a sharp conflict, which resulted in a separation in the Christian Church. But *no bishops* joined in the Reformation on the continent. And so Luther and the reformers were left with the Bible and the creeds and the sacraments, but no episcopate; while their opponents kept the episcopate, with the Bible on the shelf.

The course pursued by the reformers has been justified and defended by the great champion of the Historic Episcopate, Richard Hooker. In his *Ecclesiastical Polity* he says: "There may be sometimes very just and sufficient reason to allow ordination made without a bishop. Where

the Church must needs have some ordained, and neither hath nor can have possibly a bishop to ordain, in case of such necessity the ordinary institution of God *hath given oftentimes* and may give place, and therefore we are not simply without exception to urge a lineal descent of power from the apostles by continued succession of bishops in every effectual succession." The same position has been taken by nearly all the leading bishops and most learned men of the Anglican Church from the time of the Reformation to the present day. Without attempting to exhaust the list, we mention the names of Archbishop Cranmer, and Latimer and Ridley, the martyrs of the English Reformation; Archbishops Whitgift, Parker, Usher, Wake and others; Bishops Morton, Jewel, Hale, Forbes, Stillingfleet, Burnet and others; Doctors Edwards, Reynolds, Bradford, Lambert, Pillington and others; all of them leading men in their Church.

The leading men of the Protestant Episcopal Church in America, such as Bishops White, Madison, Moore, Griswold, Meade, Hopkins, Smith, McIlvaine, Lee, Elliott, Johns, and a host of others, including some of the most learned divines of the Church, have agreed in this opinion with their brethren in England. It is to be noted that

they have gone beyond mere assertion, and have showed that they regarded the ministry of the non-Episcopal Churches as valid by communing with them as brethren, although they themselves held to Episcopacy as the better way.

In England the same conflict took place as in Germany, but with this difference: the English reformers came out of the Church of Rome not only with the Bible, the creeds and the sacraments, but with the *episcopate* in addition. And so the Episcopal Churches of England and America can offer to their brethren a platform consisting of the *four planks* of the Lambeth and Chicago quadrilateral. And this has been offered to the various denominations of Christians as the basis of a union.

Let us now suppose that all the Christian denominations have been convinced of the importance of organic union, and have assembled in council to consider it, and if possible to bring it about. Suppose the question of the ministry to have come up for discussion and settlement. They all have a ministry, and the ministry of each has a succession from some leader of more or less remote period. Now, would it be unreasonable in the Church which had a succession from the apostles to say: "We all have a succes-

sion in our ministries; but ours goes back far beyond yours. Will you not receive this succession from us, so that all may be in the same line?" In view of the facts stated, we do not believe any would decline to take the step if this were the *only obstacle* in the way. We believe ourselves to be reasonable in thinking that, as all the Christians of Antioch received the suggestions sent by the council of the apostles in Jerusalem, so there would be an unanimous reply, "We will not object."

If we may say so, we do not believe that this fourth proposition of the pan-Anglican Council is the real obstacle to a union of Christendom. If properly understood, it would probably be accepted by a large number of the people of every denomination. Where, then, is the difficulty? It lies, we must think, in other directions.

The various denominations, like the nations, are troubled with evils *within* their *own borders*, which disturb their peace and threaten their existence, not to say their usefulness. Take the Episcopal Church, for example. It is divided into several parties—Ritualists, Low-Churchmen, High-Churchmen, and Broad-Churchmen—who are separated by almost vital differences of doctrine, and have been contending with each other since the time of the Reforma-

tion. Suppose, now, all the denominations to agree to become Episcopalians, what would follow? As when ministers of these denominations enter the Episcopal Church some join one party, some another, so it would be if the floodgates were opened. We may suppose the Methodists would unite with the Ritualists, the Presbyterians with the Broad-Churchmen, the Lutherans with the High-Churchmen, and the Baptists with the Low-Churchmen. Then, from the very nature of the case, there would be a far greater strife and conflict than is going on now between the different denominations. The various parties, recruited in numbers and invigorated with new zeal and strength, thus brought closely together, like wild animals put into the same cage, would— But we must draw a veil over the scene, and place a bandage on imagination's eyes. We will venture, however, to say this much—that history and philology and biography and criticism, high and low, and ancient canon law, and theology would all probably be turned into ecclesiastical weapons, and be used in deadly warfare.

With the facts of the case as we view them, we do not see that anything would be gained by all the denominations uniting with the Episcopal Church. As all the

other denominations are already split up into many fragments, we do not see that they are in any better plight. So that no denomination, as far as we can judge, affords as yet any centre for a union. To us it appears that before the Churches can come together there must be some consensus of belief in each separate Church, and more agreement in the meaning of Holy Scripture, as well as in the teaching of ecclesiastical history and systematic theology. It was a noble and loving thing in the bishops in the Anglican and American Churches to desire the unity of God's Church on earth, and to hold out the hand to what we delight to call "our sister Churches"; but in their loving zeal they forgot the conditions of their own communion. May we not humbly suggest to them to turn their faces towards their own people, and unite their efforts to heal the wounds of their own daughter of Zion? We cannot but think that they hold in their hands the power to do much towards eliminating the evil doctrines which have so long tormented and crippled the Protestant Episcopal Church. And may we not, for the Church, repeat to them the words spoken by the leper to the Divine Saviour, "If thou wilt thou canst make me clean"?

WHAT IS THE TRUE IDEA OF THE CHRISTIAN SACRAMENTS?

THIS question needs to be discussed because it is not yet settled. The Christian churches are at variance as to the meaning and the object of the sacraments ordained of Christ. How can they be brought to agreement? We cannot doubt that if the Holy Scriptures were understood all would agree. And we must believe that the Scriptures were given to be understood. Study and research, with prayer, throw light on the sacred page, and these are promoted by discussion. Discussion, indeed, is the furnace into which doctrines must be cast in order that the pure gold of truth may be separated from the dross of error. But those who discuss must be on their guard. For there is danger they may meet with the fate of the servants of Nebuchadnezzar, who, when casting the three servants of God into a fiery furnace, were overcome by the heat and perished in the flames. Sometimes the fire of controversy spreads, and reaches those who are bringing doc-

trine to the furnace, to their great injury. The past ages have often witnessed this result. We should therefore approach the question before us with caution, and seek to be clothed from above with the fire-proof robe of Christian charity.

TWO DIFFERENT VIEWS OF THE SACRAMENTS

While there are many different views taken of the sacraments, there are two, which to a great extent include the others, and which are now to engage our attention.

The first of these has been sometimes called the *sacramentarian view*, on account of the prominence which it gives to the rites in themselves. It is held by most of those Episcopalians who are called High Churchmen, and may be briefly stated as follows:

The sacraments of Baptism and the Lord's Supper are the channels through which the spiritual blessings of Christianity are imparted to mankind. Through them men receive the benefits of the atonement made by Christ on the cross, and also the graces and influences of the Holy Spirit. These sacraments can be administered only by bishops, and by priests who have received ordination through the hands of bishops. The bishops must have received power and authority from other

bishops, who must in turn have received it from bishops, back to the time of the Apostles, through whose imposition of hands the authority must have been imparted. The Apostles were enabled to do this because empowered by Christ, who commissioned them to communicate, and hand down this saving influence through the Episcopacy. From these postulates it follows, that the great work of the ministry is the *administration* of the *sacraments*; and preaching is of use to draw men to the sacraments.

One of the chief authorities of the school of thought which holds these views is Mr. Sadler, who thus presents them in his book entitled "Church Doctrine Bible Truth," p. 232: "By baptism God ordains that men should become partakers of the atonement." In another place he says: "Baptism, the Lord's Supper and Absolution are alike in this respect, that they are the means of applying the atonement of Christ to the believer, through the action of others, that is *ab extra*." And again: "It is quite clear that if we receive these sacraments from God, through the hands of others, we must receive them by virtue of some *official power* of administering them, which these persons in question have *received*. In order that their functions might be per-

petual, Christ or the Holy Spirit gave to the Apostles the power of transmitting the authority to exercise them, by means of the laying on of hands or ordination."

The same views are presented in the "Tracts for the Times," issued from Oxford; and also in numerous pamphlets and papers, written and disseminated on both sides of the Atlantic.

The other view to which we have referred is essentially different, and may be briefly stated as follows:

The Christian sacraments were not ordained of Christ to be the great and chief channels of divine grace and pardon for sin, but were instituted to be signs and seals, and witnesses of these benefits, which are produced by other means, and are only increased by the sacraments.

In the 11th Article of Religion of the Protestant Episcopal Church we read:

"We are accounted righteous before God only for the *merits* of our Lord and Saviour Jesus Christ *by faith*."

This is in accordance with the teachings of St. Paul, who in the tenth chapter of the Epistle to the Romans, tells us: "Christ is the end of the law for righteousness to every one that *believeth*." And again: "Whosoever calleth on the name of the Lord shall be saved. How, then, shall they

call on Him in whom they have *not believed*, and how shall they *believe* in Him of whom they *have not heard*, and how shall they hear without a preacher?" Thus making the Word of God the great instrument of religious benefit, and preaching the great work of the Christian minister.

The sacrament of Baptism was given to be the sign and seal of the pardon and grace given, just as circumcision was the sign and seal of the faith and acceptance of Abraham, which he had, being yet uncircumcised.

The sacrament of the Lord's Supper was designed to present visibly the great truth of the sacrifice of Christ on the cross, whereby He made atonement for sin. This great truth, received into the heart through faith, blesses and benefits the receivers. They who thus receive the sacrament "feed on Christ in their hearts, and are strengthened and refreshed."

If it be asked: "Why are infants baptized, when by reason of their tender age they cannot receive faith and repentance?" the answer is: "These are *promised*, and infants are baptized, and thus receive the sign of the covenant, in order that they may be brought up in the same. In other words, Baptism brings infants into the Church in order that they may be surrounded with the

means of grace; in order that they may be warmed by the breath of prayer, and be guarded by the watchful care of believing Christians." In the words of another: "It puts them to school, where Christ is the Master, and the Spirit monitor; where they may have instruction from the Bible, and Christians as companions, and thus be placed in the most favorable circumstances for the reception of Christian truth into their hearts, and its development in their minds and souls."

This is what is called the evangelical view, and is widely held. As it differs radically from the first view presented, the question arises, which has reason and Scripture on its side? Our reply is, the last, or evangelical view, and we shall now proceed to present the reasons and arguments which have led us to this opinion.

THE FIRST ARGUMENT

Our first argument is drawn from the nature of man, as exhibited in the Bible, and as presented to our view in the world. Man has been created with a twofold nature. He has a body and a soul, which differ entirely in their character as in their functions. The body is a machine with various complicated contrivances, capable of being used to produce varied and numer-

ous and wonderful results. The soul, including the mind or intellect, has the control of this machine, directing it and using it, as an engineer controls and directs an engine. When man communicates with his fellow-man, it is not the body communicating with body, but mind communicating with mind; the sounds which we call speech, and which are produced by the body, are only the *medium* through which mind communicates with mind. It is by thoughts and ideas, the product of mind, that men are led, or directed, to certain courses of action and conduct. By this means they are induced to engage in this or that pursuit; and when they go astray into paths of danger or of evil they are led back by *thoughts* and *ideas* presented to their minds. By this means the young are trained for the various pursuits of life, and communities of men are governed and controlled.

Now, it is not to be supposed that the God who created man thus, would, in communicating with him, or influencing him, or changing him, or reforming him, use some *other method*. We would rather suppose that He would, in accordance with the nature which He has given to His creature man, use thoughts and ideas, communicated by speech and impressed on his mind and

heart by the appropriate feelings and sympathies of his nature, to lead him to this or that particular course of conduct or of life. This is certainly a reasonable supposition, and is certainly in accordance with the teachings of the Bible.

From the Old Testament we learn that when God would lead men back from the ways of sin and death He sent angels, and commissioned and inspired prophets, to communicate with them by speech, and influence them by ideas and thoughts presented to their minds. In this way were the patriarchs influenced to become servants and followers of God. In this way was Moses directed, as he led and governed the children of Israel. And in this way were the people controlled and reformed from age to age.

When the great Son of God came into the world He used the communications contained in the Old Testament to influence the minds of the people, and gave lessons and teachings of His own to influence their minds to become His disciples, and in *this way* won the men and women who became His followers. When He commissioned His Apostles, this idea was still prominent. He sent them to preach the gospel, and through this preaching the world was to be converted and changed. This is made very

clear in the writings of the Apostles. Let a few quotations suffice to show it. St. Paul said: "The preaching of the cross is to them who perish foolishness, but unto us who are saved it is the power of God." St. Peter said: "Being born again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever." And in every part of the Bible, and by all the inspired writers, it is made clear that *ideas* and *thoughts* impressed on men's minds are the great *agency* by which they are changed into Christians. Now, inasmuch as the *first theory* of the sacraments referred to teaches that men are changed in some other way, this is one reason for rejecting it; and as the second theory described is in accordance with this view, this is one reason for receiving it.

SECOND ARGUMENT

Our second argument is drawn from the *nature* of our Lord Jesus Christ. It appears from Holy Scripture that he had a *twofold* nature. He was both God and man. There was more than one purpose in this fact. Christ was born of woman, and thus assumed human nature, not only to offer Himself as a substitute for the sinful race of man, and bear the penalty of their sins, that all who would accept Him might be

saved; but also to present the Deity to man, so that He might influence them as man influences his fellow-man. St. Paul tells us, "We have not an high priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are." And the Apostle holds up the Saviour to the minds and hearts of men as the great means of influencing them. When Christ went about His mission throughout Judea, He sympathized with the people in their troubles and sorrows, and thus indicated to their minds the feelings of God towards them. He performed cures upon the sick and afflicted, to let men know what God is doing and will do for them, and taught them the truths of religion with His own lips. Here we have a clear indication of God's design, that men are to be influenced to become religious, and to be changed into new creatures, not by material means, as *water*, and bread and wine, but by thoughts and ideas presented to their minds. And thus the incarnation of Christ is an argument *against* the first theory of the sacraments which we have presented, and in favor of the second.

THIRD ARGUMENT

Our third argument is drawn from the work of the Holy Spirit as presented in the

Bible. We learn from Holy Scripture that the Holy Spirit takes part in the work of changing the sinner into the righteous man. The Spirit influences men to leave the evil and choose the good. We read that the Christian is "born of the Spirit"; that Christ "baptized with the Holy Ghost." The Saviour promised His disciples that He would send the Holy Spirit "to convince the world of sin, of righteousness, and of judgment." From these and many other passages it appears that the Holy Spirit is concerned in the regeneration of the human soul. The question arises, what agencies does the Spirit use in the regenerating work? To this the Bible replies in *no ambiguous terms*. St. Paul says, "Ye have purified your souls in obeying the truth through the Spirit"; and again, "born again of incorruptible seed by the Word of God." We are told that "the sword of the Spirit is the Word of God," and men are exhorted to "receive with meekness the engrafted word, which is able to save their souls."

It thus appears that the Holy Spirit was one with Christ in acting on the minds and hearts of men by thoughts and ideas. And so in considering the work of the Holy Spirit, we are brought to the conclusion that the view which makes the *waters* of

baptism the means of man's regeneration, and the elements of the Lord's Supper the great channel of grace for his renewal when he falls into sin, is not in accordance with Holy Scripture. And therefore we are led to reject the view which teaches this, and to accept that which makes prominent the Word of God, which is the sword of the Spirit.

FOURTH ARGUMENT

Our fourth argument is drawn from the parables and discourses of our Saviour. The view that the sinful members of the human family are regenerated, and made Christians by the operation or agency of outward rites, cannot be reconciled with the words and general teachings of the Lord Jesus Christ. In all His discourses and parables Christ made it clear that it is by *ideas* and *thoughts* presented to their spiritual natures, and acting upon them through the influence of the Holy Spirit, that men are made Christians. This is evident in the parable of the *sower*. Here the Saviour compares His own work, and the work of His ministers, to the sowing of seed. The Word of God is the seed, the hearts and minds of men the soil. When the Word preached is not received into the mind, or is not permitted to develop there,

men do not become the servants and children of God. When it is received and acted on, then are men regenerated, and become Christians. If *baptism* were the means of implanting the gospel in the heart, it would certainly have been mentioned in this parable; for it is evidently designed to point out the agency which changes men into Christians. But as it is not mentioned, it follows that baptism does not implant the seed of the divine life, as has been often taught. The same view is presented in the parable of the prodigal son. And in *all* the parables of the Saviour we find the same elements. Ideas and truths presented to men's minds are what move them and lead them to God and secure their salvation; not rites and ceremonies and ordinances.

The same truth is prominent in Christ's figurative expressions. When He said to His Apostles, "ye are the light of the world," He clearly intimated that one of their most important functions was to communicate to men the knowledge of the gospel. This knowledge, like light, was to reveal the path of safety which led to life and to heaven. Moreover, they were required to disseminate that knowledge in the words "Let your light so shine before men that they may see your good works and be led to glorify your Father which is in heaven."

We take up next a passage which has been relied on as teaching the sacramentarian view, but which furnishes a strong argument against it. We allude to the sixth chapter of St. John's Gospel. The occasion of the discourse of our Saviour, contained in this chapter, is the miraculous feeding of five thousand people with a few loaves and fishes, which must be considered in order to bring out the meaning. It appears that the people were so much impressed with the miracle of the loaves that they followed the Saviour around the lake, over which He had crossed, with the design of making Him their temporal king. They evidently desired to enter His service because it appeared that He could supply all their temporal wants, and thus relieve them from all labor and fatigue. They did not give this reason; but the Saviour at once perceived and unveiled it. "Ye seek me," He said, "not because ye saw the miracle, but because ye did eat of the loaves and were filled." Then He proceeded to instruct them as to His mission and their duty. "Labor not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of Man will give unto you." When they asked what labor was required, the Saviour replied: "This is the work of God, that ye should

believe in Him whom He hath sent." The gospel work was to hear of Christ, to learn about Him, to believe on Him as the Saviour, the leader, the ruler, and involved in that belief was the following Him.

So far, no one could understand the Saviour as teaching that it was necessary to partake of His flesh and blood in the Holy Eucharist in order to enter the kingdom of heaven. Although He had said "they must labor for the meat which endureth unto everlasting life," He had explained to them that they did this "when they believed on Him whom God had sent."

But the subsequent part of this chapter, which is principally used in support of the sacramentarian view, is only an explanation and a development of the preceding teaching, and does not support that view, as we shall proceed to show. When the leaders of the crowd said to the Saviour, "Our fathers did eat manna in the wilderness, but what sign showest thou?" He again called attention to Himself as the cause of safety and life. "My Father giveth you the true bread from heaven, for the bread of God is He which cometh down from heaven, and giveth life unto the world." Then, when they asked, "Lord, evermore give us this bread," He replied, "I am the bread of life," and immediately

proceeded to explain what He meant by "eating of this bread." "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." And again: "This is the will of Him that sent me, that every one that seeth the Son and believeth on Him may have everlasting life, and I will raise him up at the last day." Thus clearly teaching that the coming to Him, and believing on Him, was the receiving and eating the bread which secured eternal life. When the Saviour subsequently changed the expression, and spoke of giving His "flesh and blood" for the people, He taught the same lesson, with the addition that He pointed to the *way* in which He was to save them—that is, by His death on the cross, in the place of the sinner; so that the punishment for sin might be averted from those who would believe on Him. And it is a most significant fact that the most prominent example of salvation given in the Bible, and therefore of one who must have "eaten of His flesh and drunk of His blood" (for there was no salvation without this), was of a man who could only have eaten of the flesh and drunk of the blood of Christ by *believing on Him*. We allude, of course, to the repentant thief,

who was crucified with the Saviour and entered with Him into Paradise.

It is plain, therefore, that the words of the Saviour, in the sixth chapter of St. John, viewed in the light of the facts which accompanied them and followed them, give no countenance to the sacramentarian view; and that, together with the parables and other discourses of our Lord, they favor only the view which we have called evangelical.

FIFTH ARGUMENT

Our fifth argument is drawn from the *necessity of a choice* in the Christian religion. The coming of the Lord Jesus Christ to earth, in the way and manner He did, clearly indicates that it was the design of God that men should return to Him, and become His servants and children, by their own *free will and choice*. Had God designed to coerce men, His Son would, without doubt, have brought with Him all the means and agencies for coercion. He would have been surrounded with angels, and with powerful servants, to compel all to follow Him or to perish at once. But the fact that He came without any such instrumentalities; that He was born among the poor and powerless; that He went forth, as a *preacher*, a persuader, a sympathizer

with the suffering and afflicted, and a friend of all, clearly indicates that His design was that men should be brought to God through their *own choice*. Everything like coercion of the body or mind or heart was avoided. Christ denounced and disclaimed all appeals to *physical force*. When His disciples wished to use power and violence to strike terror into His opponents, the Saviour refused, and rebuked those who suggested it. While He was upon earth His work was with the wills and affections of men. He said to the people, "Whosoever *will*, let him take the water of life." And in explaining why the children of Israel did not become His disciples He said: "They *will not* come to me that they may have life." The Apostles were sent out to carry on the work in the same way—to appeal to the wills and affections of men. St. Paul said, "Knowing the terrors of the Lord, we *persuade* men." And all the Apostles appealed to men, by the meekness and gentleness and love of Him who was crucified for them, to turn to the living God and be saved.

Now, although nothing is said of the use of force by those who hold to the sacramentarian system, yet this is the practical effect of this view. Little children brought to the Church by their parents, without any

will of their own, are regenerated, renewed, and made Christians, through the agency of God's priests, by the waters of baptism, without their knowledge or consent. Mr. Sadler tells us (and he is one of the great oracles of this system,) "that as men become partakers of the nature of Adam by generation, without any choice or act of their own, it would seem to be peculiarly fitting that they should become partakers of the nature of Christ by regeneration in the same condition of infantile helplessness and unconsciousness." It would rather, we think, seem to be fitting that, as Adam fell from God by his own choice, he and all his descendants should return by their own choice. And certainly all the machinery of the Jewish and gospel systems is constructed on this principle; while the teaching of all God's messengers, both angels and men, indicate it. And so, for this reason also, we must reject the sacramentarian view and accept the evangelical, which is in accord with it.

SIXTH ARGUMENT

Our sixth argument is drawn from the descriptions of the last judgment, given in the Bible. If the sacramentarian view be true; if the sacraments be the great channels of grace, so that through baptism men

are changed and made Christians, and through the Holy Eucharist they are constantly renewed and kept Christians, we would expect to have some allusion made to these facts in the accounts given in the Bible of the judgment of men at the last day. Surely, in such case, those would be commended who had brought large numbers to baptism. And further, something would be said of the *blessing* of baptism *itself*. But we do not find any such utterances in connection with the accounts of this great transaction. We read that men are to be accepted or rejected for believing in Christ or *not believing in Him*, for following Him or not following Him, for doing His works or not doing them; but nothing is said about the sacraments in this connection.

Further, the various instrumentalities and means by which men are brought to God, and made acceptable to Him, are mentioned in *connection with the judgment*, but the *sacraments* do not *appear* among them. The Word of God, the preaching of the gospel, the words spoken by the lips, the life and example are referred to; but nothing is said of Baptism and the Lord's Supper. Now, if the sacraments are but signs and seals of other things, then we would expect this silence with respect to them, and to

have only the *things signified spoken of*. Hence we have here a strong argument against the sacramentarian view and in favor of that called the evangelical.

SEVENTH ARGUMENT

Another argument may be drawn from the account of the institution of the Lord's Supper in the Bible and the teachings of the Apostles with regard to it. We have time but to glance a moment at this important point. That the Saviour instituted the Holy Eucharist *before* His crucifixion must have been done with a design. That design, among others, would seem to be to guard His disciples against the idea that the bread and wine were truly His flesh and blood. His words, themselves, seem to exclude this idea. When He took the bread and wine and gave to the disciples He said, "Do this in remembrance of me." If we take these words in their plain and literal sense—and we do not see how they can be taken otherwise—then it is clear that the Saviour intended that the elements of bread and wine were to bring to His disciples, *not His person*, but *the remembrance of His person*; and that the disciples so understood Him appears from the fact that they did not ask an explanation of the words "this is my body, this is my blood." Indeed, the

fact that Christ partook of the elements Himself would fix the meaning of His words so that they would understand them not to mean literally His body and blood, and that they should partake of them, *in remembrance* of Him.

Passing by various other considerations and arguments which might be arrayed against the sacramentarian view of the sacraments, we notice one more.

EIGHTH ARGUMENT

Our eighth argument is drawn from the necessity of unity and consistency in Holy Scripture. The Holy Scriptures would be self-destructive if they were contradictory. If one part taught a doctrine which another part denied or set aside, we could not believe that the Bible came from God. But the consistency of the book is clearly seen in all of its statements and doctrines and teachings. The prophecies which refer to the Messiah, though apparently conflicting and contradictory, are all fulfilled in the most remarkable manner in the Lord Jesus Christ. The same may be said of all fulfilled prophecy. But the sacramentarian view arrays one part of the Bible against another. It makes the administration of the sacraments the great duty of the ministers of God; whereas in many places the

Bible tells us that the great duty of ministers is the preaching of the Word and the teaching of the people. The Saviour's great work was teaching and preaching, and He sent out His Apostles and ministers to do the same. The Saviour prayed to His Father, "Sanctify them through *Thy truth; Thy Word* is truth." And we read of the Christians that "they were born again, not of corruptible seed, but incorruptible, by the *Word of God*, which liveth and abideth *forever*."

The sacramentarian system teaches, again, that the benefits of the atonement are secured to men by the waters of baptism; but in the Bible we read that men secure these benefits by *believing* in the Lord Jesus Christ. St. Paul said, "Whosoever *believeth* in the Lord Jesus Christ shall be saved." And again, "Being *justified by faith*, we have peace with God." So that for this reason, also, we are led to reject this system and receive that which teaches that men are saved by a faith which leads to works, like Abraham's, and that Baptism is only a sign and seal of God's acceptance, thus reconciling the teachings of Holy Writ.

It thus appears from various considerations and for various reasons that the view of the sacraments called sacramentarian

cannot be the true one; that it is opposed to Scripture as well as to reason; while the other, called the evangelical, is supported by both, and therefore should be received.

It is greatly important to take a correct view of this question, for on it depends the *character* of the work in which the ministry is to engage. If the former be accepted, then ministers should go forth with baptismal fonts in their hands to baptize the nations and thus change them into the servants of God. If the latter be received, then they must go forth with the Bible in their hands, and present the great truths it contains to the minds and hearts of the people, that in this way they may be converted and brought to God; and when they have repented and turned to the living God, to baptize them, as the *sign* of the *change* which shall have taken place, and the *seal* of the *forgiveness* and *acceptance* of God; baptizing infants in token that they *shall be trained up to repentance and faith*, that they may be pardoned and accepted of God.

PRIEST OR PRESBYTER

THE following article is designed to show that sacerdotalism is foreign to the standards of the Protestant Episcopal Church; that its ministers are sent to *preach the gospel*, and not as priests to *offer sacrifice on altars*. The first part is a letter, written by a presbyter to an evangelical paper, and furnishes a text for the succeeding article, which will speak for itself.

“Some claim that a ‘priest’ is a sacrificer answering to the Latin *sacerdos* and the Greek *ἱερεύς*, whose chief duty was the immolation of victims and the divination from their entrails. The Church of Rome teaches that the mass is a sacrifice and that those who perform it are sacrificers; the Anglican Church, including of course the Protestant Episcopal Church, on the other hand, abhors the notion in the 31st article, saying: ‘Wherefore the sacrifice of masses in the which it was commonly said, that the priest did offer Christ for the quick and dead, to have remission of pain or guilt,

were blasphemous fables and dangerous deceptions.' This is conclusive evidence that a 'priest' in the Anglican communion is not a mass-priest or sacrificer.

"But what is he? Simply and solely a presbyter or elder, for priest is derived by contraction from the Greek *πρεσβυτερος* an elder, and was used in that sense by the Anglo-Saxons who introduced the word *preæster*, which by further contraction became *preste* and *priest*, just as from the same word are derived the German *priester*, the French *prêtre*, the Italian *prete*, and the Spanish *presbytero*.

"This derivation, it may be contended, does not prove that the prayer-book 'priest' signifies 'presbyter' or 'elder.' The contention, however, is idle, for the proof comes from the book itself, which A. D. 1571 was published both in English and Latin, the latter closely conforming to the former, and possessing equal authority. Wherever the English book has 'priest,' 'priests,' and 'priesthood,' the Latin invariably renders *presbyter* and *presbyter-eus*.

"This proves beyond the possibility of doubt the true meaning of the word."

Our esteemed friend has presented in the foregoing article an argument, drawn from

important and incontestable facts, which, we think, will materially help to settle one of the great questions which divide the Protestant Episcopal Church into two discordant and contending bodies. Let the position of our friend be generally admitted, and there will be no ground for division as far as that most important question is concerned. Moreover, as we shall see, it is connected with various other discordant elements, which it will help to remove out of the way, and, like the voice of the Master to the troubled sea, bring peace to a storm-tossed community.

As there are various other arguments which lead to the same conclusion, and undoubtedly strengthen the position of our friend, and as the subject is now being sharply debated, we propose to call attention to some of them, so as to let our ritualistic opponents see, if they will look, that they are building on a sandy foundation that will in due time give way beneath their feet. But first we ask leave to dwell for a moment on one of the important facts, which our friend has presented, in order that it may be properly appreciated.

We agree with his suggestion that the contention will probably be made, that what is said in the first part of his article does not prove that the word priest as used in

the prayer-book signifies *presbyter* or *elder*. And so he proceeds to meet this contention, which we think he does successfully, by means of the articles of religion of the Church of England. These articles were given in two different languages, the Latin and the English. If they had been given only in the Latin there could have been no doubt that *presbyter* only was meant, and the idea of a sacrificing priest would be excluded, for in Latin there is another word to express this office, viz., the word *sacerdos*. But this word is not once used in the Latin version of the articles, so that question is settled so far as that version is concerned. Why, then, should there be any doubt on the question? "Because," it is said, "in the Church of England, at the time the articles were composed, *there were altars and church officials* who dated back before the Reformation and still held livings, and contended that they were regular priests of sacerdotal function, and that therefore the use of the word priest, as denoting a sacrificer, was allowed in the Church of England, and was, to say the least, on an equal footing with the word *presbyter*." But there are other facts to be considered which, added to the proof already given, make the conclusion inevitable that the word *presbyter* is *alone admissible*.

One of these facts is that those who framed the articles held the view that there were no sacrificing priests in the Christian Church, and that its ministers were only *presbyters*, similar to the officers of that name in the Jewish synagogue. Further, it is to be considered that if either of these versions is more authoritative than the other, it is the Latin one, for the reason that this version was designed to be sent to foreign countries where the Latin was a general medium of communication and where the English language was not understood, to make known to the foreign churches the doctrines of the Church of England, and must therefore be regarded as especially the *standard of doctrine*.

But, leaving the articles, we pass on to an important argument that may be drawn from the history of the altar in the Church of England. At an early period after the Reformation the altar was *excluded* from the English churches and a law was passed that *communion tables* alone should be allowed within the chancels. Now, as sacrificing priests are essential to altars, so altars are essential to sacrificing priests, for such priests cannot perform their functions without them. And so when altars were put out of the Church of England the end of sacerdotalism was thereby proclaimed, and

the ministry of the Church of England were virtually called back to the scriptural work of preaching the gospel and teaching the nations regarding the one great sacrifice, once made by our great High Priest to atone for the sins of the whole world.

We go on to observe that this position is alone consistent with Bible teaching. St. Paul, who established the Christian Church in Gentile regions and among Gentile peoples, *never calls Christian ministers by any other name than that of presbyters or elders, and never spoke of them as exercising any priestly functions.*

Now, the word presbyter is taken from the vocabulary of the Jewish synagogue and designates one of its officers. It has no reference whatever to the temple service and does not point to any officer or attendant in the temple or to any service or ceremony which was performed there. The office of presbyter in the synagogue was to help conduct the worship and to teach. When, then, we learn that the Saviour and his apostles regularly attended the synagogues and took part in their services and afterwards used the synagogue word "presbyter" to designate the ministry of the Christian Church, it is clear that the synagogue, not the temple, was the model on which the Christian Church was organ-

ized, and that its ministers were presbyters, which means that their office was to teach the people and conduct the services in the places of meeting. There are various texts of Scripture which go to prove this position. We take one which, because its bearing is indirect, is the more forcible. In 1 Cor. ix, 13, we read: "They which minister about holy things live of the things of the temple, and they which *wait at the altar* are partakers of the altar. Even so hath the Lord ordained, that they which *preach the gospel shall live of the gospel.*" Here it is made plain that as sacrificing on the altar was the temple priest's great work, so the preaching the gospel was the great duty of the Christian minister, and this is involved in the word presbyter.

But we shall, perhaps, be informed here that ministers of the church have a two-fold office—they are *both* priests and presbyters. For does not St. Peter speak of a "royal priesthood" in the Christian Church? Yes; but we would have it observed that the apostle is not speaking here of the *Christian ministry*, but of the *Christian congregation*, the *Christian people*. The offerings which the Christian people brought were not for sacrifices to be made on altars for the sins of themselves or others. In the Christian dispensation

there is but one sacrifice for sins, that is Christ; but one sacrificing priest to offer it, that is Christ; but one altar, that is Calvary. The offerings which the people brought were themselves, their alms and oblations, their prayers and their praises. These are called in the prayer-book "sacrifices," not as propitiations for sins, but simply as offerings of gratitude and love. And when ministers offer these for the people, it is as *members of the Church, representing members of the Church, not as ordained ministers*. Christian ministers are simply *presbyters*, nothing more; whose office it is to *preach the gospel, to teach the people, to govern the churches* and administer the sacraments, which are only outward and visible signs of the inward and spiritual graces which are given by God, and by God alone. And these graces are given not only at the time when the sacraments are administered, but at other times, often when the individuals are alone as far as human beings are concerned, and only God is present. From all this it is evident that Christian ministers are not *priests of sacerdotal function*, but are simply presbyters.

But we must return again to the 39 articles of religion in order to explain their bearing on the clergy, which will furnish

another argument in favor of the position we are supporting. As we have already seen, these articles contain the doctrines of the Church of England, as also of the American Protestant Episcopal Church. In England all ministers at the time of their ordination are required to *subscribe to these articles* in token that they *accept them* as the *doctrines* of the Church, believe them, and will adhere to them and endeavor to carry them out. The prayer book they receive as the guide to their public worship and devotions and offices, not because they regard it as containing the doctrines which they must hold. Hence, whatever may be said about the doctrinal significance of the church services and various offices and ceremonies contained in that book, these are not to shape their doctrinal positions, nor mould their doctrinal teaching. The *articles* form the *platform* on which they step, and take their stand when they sign them. Hereafter, everything which comes in, or is brought into the Church to interfere with or displace these doctrines they are to oppose and, if possible, to cast out.

The same is the case in the Protestant Episcopal Church in America. The clergy who organized this Church were all members and ministers of the Church of Eng-

land, and had all signed and given their adhesion to the 39 articles, which were subsequently adopted by the Protestant Episcopal Church of the United States, and were designed to answer the same purpose as in the mother church. The ministers of the Protestant Episcopal Church were all bound by the 39 articles of religion, and it is their duty to endeavor to carry them out.

But here a question arises of great moment, on the answer to which depend momentous issues, and which, because it has been sometimes answered wrongly, has led many into false and dangerous positions. "If what has been said be correct," it is asked, "why are not the clergy of the Protestant Episcopal Church required *to sign the articles*, as in the Church of England?" The answer we make is plain and cannot be denied or evaded. It is because *they give their assent and adhesion* in another way, viz., *by their ordination vows*. At the time of their ordination they are asked the question:

"Will you give your faithful diligence always so to minister the *doctrine and sacraments*, and the discipline of Christ, as the Lord hath commanded and as *this Church hath received the same*, according to the commandments of God?" * * *

And the answer is, "I will, God being my helper."

Where, we ask, are the doctrines of *this Church* found? And we answer again, "In the 39 articles," as has been clearly shown.

Again the candidates are asked:

"Will you be ready with all faithful diligence to banish and drive away *from the Church* all erroneous and strange doctrines, contrary to God's words?" * * *

And the answer is given, "I will, God being my helper."

What, we ask, are many of the erroneous and strange doctrines contrary to God's words but those pointed out by the articles of religion, and condemned in them?

The same is to be noticed in the consecration of bishops. Having already taken on them the vows of the presbyter which embrace the articles of religion, they again promise "to give their endeavors to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word."

Thus we see that bishops as well as presbyters are bound by the articles of the Church, and therefore must regard the priest of sacerdotal function as not belonging to the Church of God, and the presbyter alone as its rightful minister. Is it not therefore the sacred duty of its faithful

bishops and presbyters to seek to put out of the Church these strange and erroneous doctrines of sacrificial priests with their accompanying altars and sacrifices? With the solemn vows of their ordination and consecration resting upon them, are they justified in *remaining passive* when all manner of erroneous and strange doctrines are being brought into their churches and diocese? Can they be satisfied to *remain inert*, and see their Church, once so beautifully arrayed in the simple robes brought from the sacred storehouse of gospel truth, changed entirely in its doctrinal attire, and clad in the dark and soiled raiment of Romish errors, and ceremonies, and superstitions?

Whatever answer may be given by the Church, clergy and bishops, we feel sure that there will go up from many hearts, if not lips, of the laity the answer which the angels, if not men, will hear, "God forbid."

WHAT SHALL WE DO ABOUT IT?

It is a most singular fact, that in a denomination of Christians which attaches more importance to an apostolic ministry than any other Protestant body, and holds it up before the world as the greatest and most important element of Christ's Church, many of its dioceses should be carried on

without truly apostolic bishops, as described in Scripture, and many of its churches should be ministered to by others than apostolic presbyters and deacons. In Holy Scripture we find clear and detailed descriptions of the orders of the ministry, while the powers and the duties of these orders are fully defined; but in many places we look in vain for any such officers.

As this statement will, we believe, be very startling and perhaps shocking to some of our readers, we deem it incumbent on us to present to them what we believe will be sufficient proof of its truth.

We begin with a simple illustration: Suppose a workman to be employed by the owner of a house to equip it with electric lights; to display to advantage the pictures hung on the walls of every room; but that instead of doing so he furnishes and lights it with tallow candles. Could this so-called electrician claim that he was acting the electrician or that he had performed the work which he had been employed to do?

Suppose further that on account of his professional title he should be employed to teach the lighting of houses with electric lights and then should teach how to make tallow candles, and how to dispose them in the house, could he be truthfully said to be

a *teacher of electricity*? Who can answer in the affirmative?

Consider next another, and, we believe, a similar supposition. Suppose a presbyter of the Protestant Episcopal Church to be consecrated bishop, and then to go forth to preach and teach Mohammedanism, and also to take the position that the Koran is as much an inspired book as the Bible, and to use its teaching rather than the teachings of the Bible. Must he not then be considered virtually a Mohammedan, and not a bishop of the Protestant Episcopal Church? Or suppose him to teach the views of the Christian Scientists and to lead others to become Christian Scientists, would he not then be a Christian Scientist, and not a bishop of the Protestant Episcopal Church? Or suppose again that he should teach the doctrines of the Church of Rome rather than those of the Protestant Episcopal Church, and lead men into the Roman Catholic Church, would he not then be in reality a Roman Catholic rather than a bishop of the Protestant Episcopal Church? We believe there is but one answer that can be given to this question. As the man who, when sent to install electric lights in a house, should introduce tallow candles instead, and should teach others to do the same, would be virtually a tallow

chandler and not an electrician; so a man consecrated to the office of bishop in the Protestant Episcopal Church who should be a teacher of doctrines and views not held in that Church would be in reality a *minister* of the sect or religious body *whose views and doctrines he held and taught*.

We all know what is the office of the Romish bishop and what spiritual powers he is supposed to possess, and is claimed to possess. His Church claims that he is commissioned from on high to give to the priesthood the power to forgive to penitents the sins which they confess to him; that he receives power to change by the rite of baptism, not only infants, but adults, into the true and accepted children and subjects of God; that he is empowered to change the elements of the communion—bread and wine—into the real body and blood of Christ, which, given to men and women, takes away all sin committed by them, and restores the sinner to the favor of God; that he is endued with power, by the saying of masses, to bring out of purgatory into paradise the souls of men and women consigned there for their sins, and to restore them to the favor of God.

Now, it cannot be proved from Holy Scripture that any such power is conferred on bishops by apostolic succession or any

other means; and it is evident from the ordinal of the Prayer Book for the consecration of bishops, that no such claim is made in the Protestant Episcopal Church. When, then, we see men consecrated bishops in the Protestant Episcopal Church claiming some, if not all, of these powers claimed for Romish bishops, which are not mentioned in the consecration office of their church, are we not driven to the conclusion, that they are not acting as bishops of that church, but of the Roman Catholic Church, and that in the dioceses over which they preside there are no Protestant Episcopal bishops?

We have called attention to this painful subject, not because we have any enmity to those who are engaged in this most unfortunate and harmful work, but in order that our people may become aware of the precipice before them to which they are being rapidly borne.

That such bishops are not "channels of grace" is evident from the teachings of history—so evident that "the wayfaring man, though a fool, need not err therein." With such channels of grace filling the Roman Empire, streams of corruption and immorality and unbelief flowed through that great kingdom until not only all pure

religion, but all morality and virtue were nearly swept away.

And now that we see such "channels of grace" appearing here and there in our own churches, and the effort in the Protestant Episcopal Church increasing to multiply their number, shall the members of this Church of the Reformation sit still and see the work go on, and make no effort to stop its direful progress? And shall we encourage all such by saying, "See how charitable and lovely are these members of the Protestant Episcopal Church, who do not speak a word against any one, not even those who are making the effort to destroy their Church" by changing it into a Roman Catholic or rationalistic body?

THE EVIDENTIAL VALUE OF DREAMS

Gen. xxxvii, 19. *Behold this dreamer cometh.*

Gen. xxxvii, 20. *We shall see what will become of his dreams.*

THERE has been in all ages, great difference of opinion among the learned and intelligent, as well as among the ignorant, on the subject of *dreams*. While many have held that there is no significance to be attached *to them*; that they are no more than the sighing of the winds, and are indeed only the working of a restless brain, that is drifting on the current of a sea of illusion; there are others who hold, that all dreams *have significance*, and are connected with the world of reality. And that when properly considered and properly pondered, they throw great light on coming events. Indeed, many look upon them as the shadows which coming events cast before them: that they are as John the Baptist to the coming Saviour; or as the

star which pointed out the new-born Christ to the magi. We take up the subject to-day to consider it in the light of Holy Scripture; and to throw upon it, as far as we can, the rays which come from heaven through the open window of Revelation.

Thus considered, we find that there is *error* in two directions. It appears that they who think that there *never has been* and is not *now* any *significance* in dreams, are greatly mistaken. While they are equally in error, who believe, that every dream is a revelation, and has its counterpart in reality.

I. Let us consider the subject first, as presented outside of Holy Scripture. We are met at once with the fact that great events have flowed from dreams. We mention one striking instance, out of a large number. We read that some time since one of the Sultans of Turkey abandoned a beautiful palace which he had just built, on account of a dream, and proceeded to have another erected. The reckless waste of money which this act led to was the cause of an uprising of the people and the loss of his throne; so that the loss of a kingdom was owing to a dream. In the Homeric age it was firmly believed that dreams came from Jupiter; were intended to guide men

on their way; and should therefore be always heeded. In Babylon and Egypt, two nations which, in ancient times, led in civilization, there were men whose business it was to interpret dreams, and the kings of these countries employed the most distinguished among them to *reside* in their courts and give the meaning of their dreams. In more modern times grave philosophers have written treatises on the meanings and objects of dreams, and have given rules for their interpretation. Even so great a man as Lord Bacon, than whom the world has never produced a greater philosopher, or greater thinker, confessed his belief in the significance of dreams, as *revelations* of things to come.

Philosophers and mental scientists of our day have given great attention to the subject, and many have come to the conclusion, that dreams play an important part in the economy of mind. Through dreams, they tell us, the fancy and imagination are exercised; and so, that part of the mind which is not used by many in ordinary life and business is thus kept in its proper condition, and the proper balance of the faculties which is necessary to a sound condition of mind is thus preserved. But aside from this physiological view, there can be no doubt that dreams

often decide the actions of men. Many a one who has been long standing on the brink of the precipice of *decision* is pushed over by the hand of a dream, and rushes on to actions, to which nothing in the world of reality could urge him. It is not the Indians alone who decide the great questions of the day by the imaginings of the night. No one who has conversed much with the masses of the people can fail to know that dreams, at the present day, among civilized peoples (so called) have a large part in deciding the questions of practical life. Men and women enter upon business engagements; take journeys; contract marriages; make friends; and do other things owing to dreams. So that whatever the true value of dreams, they have much to do with events which are constantly happening around us.

II. These facts give great interest to dreams; and we turn now to the consideration of them as presented in Holy Scripture, which will throw some light on the subject in general.

(1) If we receive the statements given in the Bible, we cannot doubt that God has sometimes communicated with men through dreams, and has in this way given them revelations and directions. This appears

clearly in the Old Testament as well as in the New. The patriarchs, the prophets, and the apostles all *received directions* in dreams, and were all sometimes led by this means in their various paths of duty.

(2) But now I wish you to observe that it *is not taught* in the Bible that dreams are as a general rule to be regarded as divine directions, and that men and women are to be guided and controlled by them. On the contrary, men are *warned not to generally so regard them*. The children of Israel were most emphatically taught that dreams were not always divine directions. They were not to go to the heathen interpreters of dreams to learn what the dreams meant: nor to consult diviners and soothsayers with regard to them. When God had inspired prophets or teachers on earth, they might go to them. But otherwise they must not be led by those who proclaimed themselves interpreters of dreams, nor suppose that God spoke to them in this way, without some divine interposition accompanying the dream. The prophet Jeremiah denounced those who, coming to direct the people, had *nothing* to appeal to but dreams, and called them "*lying prophets*."

In the New Testament it is clearly taught that credentials are needed in addition to the dreams. And while the apostles were

sometimes directed by visions in the night, they received them because God had spoken and made himself known in other ways. There was, as it were, a *seal*, or *signature* given to the dream which made it of *avail*, and *reliable*. And so if we receive the teachings of Scripture, it is evident that no man should be influenced by a dream alone. In order that the dream should be received and acted on, it should, like an ambassador from a foreign country, *have its credentials*. If you will examine Holy Scripture you will see that these credentials are necessary, and in some cases you will see what they were.

When two dreams of different men corresponded and fitted into each other, the one throwing light on the other, or interpreting the other, this would be an indication of a divine origin. Such was the case with the dreams of King Nebuchadnezzar and the prophet Daniel. The king had a dream; and then Daniel had a dream, which was a repetition of the king's dream, accompanied by an interpretation of it. And when Daniel was sent for to interpret it, when he heard it he knew at once that it was the same with his own, and that the meaning and object had been communicated to him. The same elements appear in the case of the apostle St. Peter. When he

was upon the housetop at Joppa he had, in a dream, a vision of a sheet descending from heaven with unclean animals upon it; and being told to "kill and eat them," replied, that he had never eaten anything common or unclean. But he was commanded to do so; and while he pondered as to what was meant he was called down to meet the messengers from Cornelius the Centurion, a Gentile, who came to ask that he would visit their master and instruct him. He then received a divine intimation that he should go with them. *This intimation* made it plain to him that the vision was designed to teach him the lesson that he, a *Jew*, must hereafter be willing to *go among, and associate with the Gentiles*.

In other cases of dreams which were divine communications, there were *distinct intimations* given to *show* that they were designed for the *guidance and direction* of those to whom they were sent. It is therefore plainly the teaching of Holy Scripture that dreams are to be considered as divine directions, and are to be followed only when they have those accompaniments which indicate the object. And that when not so *accredited*, they *should not be followed*.

I have entered thus largely into the subject, and made these suggestions because

dreams are common to us all. We all have visions upon our beds, when our souls are shut out from the world, and are often startled and puzzled by them and are tempted to ask, what do they mean? And also because many look upon every vivid dream as a divine communication intended to give counsel, and often are led to wrong courses of action.

III. But we turn now to consider more *particularly* the dreams to which our text calls attention: the dreams of Joseph the son of Jacob. They form a part, and an important part, of the history of the children of Israel as well as of the surrounding nations. They bring before us the spiritual agencies and beings of the *unseen world*, revealing scenes stranger than the fictions of the Arabian Nights. You have all probably observed that the great events of Joseph's history were foreshadowed in dreams, and were determined by them. The dreams were not only the "John the Baptist," that went before, but the apostolic workmen, so to speak, that came after and carried them out. Moreover, as the fate of the other sons of Jacob depended on Joseph, the dreams were the great factors in their history. The destiny of Egypt was decided by them, and as on Egypt hung

the fate of all the nations which touched her borders, it appears that dreams have been great elements in the history of the nations. Let us for a moment consider some of these dreams. When a mere boy, Joseph dreamed that his brothers became subject to him. Subsequently he dreamed that his father and mother also bowed before him. On account of these dreams his brethren became exasperated. "Shall we indeed," said they, "be subject to Joseph?" This led them to plot against him; and when the opportunity occurred, to sell him to the Midianites. When they had done this they said, "Now we will see what will become of his *dreams*." Now observe that his sale to the Midianites, which was owing to his dreams, was the great step that led to his going to Egypt, and his subsequent elevation, without which the brothers would not have bowed before him.

When he reached Egypt we behold dreams coming in again, as an element of his life, and of his advancement. Having been thrown into prison, owing to the machinations of a wicked woman, he there becomes the interpreter of the dreams of the baker and butcher of Pharaoh, his fellow-prisoners; and through these interpretations, which God enabled him to make, he is taken out of prison and brought before

Pharaoh, to interpret the dreams of that king. And when he is again enabled to interpret them, the *dreams* cause his elevation to the chief place in Egypt; and the saving of that land from the ravages of a dreadful famine. By this means his father and mother and brethren are brought before him, to make obeisance to him and acknowledge his rule; and they are led to see "what becomes of his dreams." It is to be noted further that this coming to Egypt of Jacob and his sons united the interests and life of the children of Israel with those of the Egyptians, and to subsequent events of their history. Without this coming to Egypt there would not have been the Exodus; there would not have been the miracles wrought on Pharaoh; there would not have been the leadership of Moses; there would not have been the journey through the wilderness and the marvels that marked that wonderful journey; nor would there have been those books of the Old Testament, which are the *legacy* of God to a *perishing world*.

Notice next that Joseph was in this, as in other respects, the type of Christ. As the events of Joseph's life were decided by dreams, so were those of the Lord and Saviour. The coming of Christ was *announced* in *visions* and *dreams*. When an

infant, Joseph was directed in a dream to flee with Him into Egypt; and He thus escaped the sword of Herod, the King of Judea. He was called back from Egypt by a dream. And thus dreams were important elements in the life and work of Him on whom we believe the destiny, not only of Israel and Egypt, but of the world, depends.

I might call attention to many other important events recorded in the Bible, in which dreams were essential elements; but enough has been said to show that they have been one of the *great* instrumentalities which God has used in His government of men and in His dealings with the nations.

IV. Let me now go on to observe that this element of the Bible history which makes dreams a factor, distinguishes it in history from all other histories, and all other religious systems; and is one out of many proofs of its *divine origin*. The history of the children of Israel is so interwoven with those of the Syrians, the Egyptians, the Grecians, the Romans, and other contiguous nations, that it must be acknowledged to be true, or all other history be abandoned. The Bible accounts are supported and proved by monuments, tombs,

buried cities, histories and biographies innumerable. Now it is plain that some of the events recorded in the Bible, and corroborated by these profane *authorities*, were owing to *dreams*, and that they had been predicted long before by the prophets. This being true, it follows that He who caused the events, and gave the prophecies, caused the dreams. And if so, He must *preside* over the *minds of men*. The world therefore has been and *is* governed not only by *what goes on without man*, but by *what goes on in his mind*. There must therefore be a God, and He must be the ruler of the world, and that *God has given us the Bible*. All men are therefore bound to receive and obey it.

V. Further, we have here an argument to show that there is a soul as well as a body.

When deep sleep has fallen on man, and his material nature lies unconscious and dead, then there is a mysterious element which is at work, making plans for action, and deciding the course of the future. This cannot be mere matter; it cannot be the body, for that is locked in slumber. It must be a living and *acting* spirit. And so we have reason to believe, from the fact of dreams, from this activity which goes on

when the body is at rest, that there must be in man a spirit which is distinct from the body, and as it lives and acts when the body is unconscious and dead in sleep, why should it not continue to do so when the body is unconscious in death? In its action in sleep it is, in fact, separated from the body; and so we believe, when it shall entirely separate from the body in death, it will rise from it and be in full action in another world! And so we have *reason to believe* in the teaching, which we find in the Bible, of the future life. We are all to

“Rise from transitory things,
To heaven our destined place.”

VI. But let us turn now to the brothers of Joseph, to consider them for a moment. Exasperated at his dreams, they determine they will settle the question of his reigning over them by selling him into slavery, and thus defeat his dreams. And when they have done this and have sold him to the Midianites, they say, “Let us see now what will become of his dreams.” Joseph disappears. The tomb of oblivion seems to have swallowed him up, and the father who has long mourned the beloved son has dried the tears of his grief. But after long years *famine comes*, and they have no recourse

left but to turn their feet towards Egypt, the land of corn and wine. They arise and visit it. And *there*, in the *highest place of power*, next to *Pharaoh*, sits a grand prince before whom they make *obeisance*. Father and mother and sons all bow before him. It is Joseph, the son and brother, and now in that far-off land they discover what has become of his dreams. They are the decrees of God—which *cannot be resisted*.

There are, my friends, men and women who speak of the Bible, and look on the Bible, as a book of wild rhapsodies, and wilder dreams; and they sometimes speak of it, as Jacob's sons spoke of the dreams of Joseph. But let them know that the dreams which it contains, as we have shown, are proofs of its truth, and that they lead towards the *fulfillment of its teachings*. These dreams show that *God* is the God of the soul as well as of the body, and many of the pointings of that book are to be yet fulfilled. He who dealt with the sons of Jacob deals with all of us. And we must all appear before *Him* of whom Joseph is the type. As the sons of Jacob could not be saved without Joseph, so can we not be saved without the Lord Jesus Christ. As the brothers of Joseph made their peace with him; as they bowed before him and acknowledged him, so may you come before

our Joseph and acknowledge him. He is ready to receive and bless us all. He will not cast out any that come to him. He has passed through the slavery of the wicked reign of Herod and Pilate for our sakes: He has passed through the dreadful prison, of which the cross on Calvary was the gate, that He might open it for us: and having risen to the throne of a kingdom higher than that of Egypt, He waits to receive all who will become His brethren, and will bow before Him on earth.

“When I rise to worlds unknown
And behold thee on thy throne!
Rock of ages *cleft* for me,
Let me hide myself in *Thee*.”

THE CHRISTIAN'S INHERITANCE

I Cor. iii, 21: *All things are yours; whether Paul or Apollos or Cephas, or the world or life or death or things present or things to come, all are yours, and ye are Christ's and Christ's is God's.*

I BRING before you to-day a Christian teaching which is one of those things which the people of the world do not know, which neither philosophy nor science could discover, and which many Christian people have not apprehended in ages past, and many of our day have not apprehended, but which is one of the great truths of Revelation, and which when properly apprehended leads to many great results. It leads necessarily to activity and earnestness on account of the relationship which it unveils. It tends to draw Christians together. It helps to break down all walls of separation and to unify the kingdom of Christ throughout the world. I allude to the ownership, not only of this world, but also of the great universe which stretches around it, and of all the things innumer-

able which are connected with it. Who owns them all?

St. Paul informs his Corinthian disciples that they were too narrow in their views on this subject. He had observed that they were divided into parties, and that one party claimed one teacher as theirs, and another party another as theirs. And one set of men believed one set of doctrines as theirs, while another set held other doctrines: and that different parties claimed different interests; some rejecting what others favored. And it was as if the universe were divided up into little farms, and that each one was concerned only with his own allotted portion. The apostle informs them that they erred in holding such views; for among a Christian people there is a *general proprietorship in all things*. Christians, he says, have an interest in the *whole universe*. They are interested, not alone in this or that particular Christian teacher, but in all Christian teachers; not alone in this or that particular church, but in all Christian churches; not alone in this or that particular doctrine, but in all Christian doctrines. Nor are they interested alone in things that pertain to religion, but are concerned in, and have a part in, everything around them, and beneath them, and above them. "All things," says St. Paul,

“are yours. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours.”

I. Having thus looked into the meaning of this utterance, let us proceed to consider some of the questions which it brings before us. “How,” it will be asked, “can such a state of things exist? And how can it be proved to be true?” We doubt not that these questions will be asked by many who have never before had their attention called to this great subject.

In making answer I observe, first, that this state of things arises necessarily from *man's relationship to God*. Of the many truths revealed in the Bible, one of the greatest is this: that human beings are the *children of God*. The meaning of this expression is contained in the human relationship of parents and children. There is involved in this relationship their interest in the possessions of their parents. And we may say that the interest extends to all their property. As soon as children learn to appreciate what property is, they speak of the parents' property as “ours.” And until separated from the parents they have an interest in all their property. They therefore take pride in what belongs to the

parents. If any one comes to take any part of it away they feel that they themselves are being robbed. They will therefore go into peril to defend it, and will often voluntarily endure great fatigue to take care of and improve it. Now, in being told that Christians are the children of God, these ideas are conveyed. And it must have been designed by the Apostle that the title referred to should be received as teaching, and explaining the *position* which men occupy in this great universe.

II. But the same idea is involved in another relationship which we are told men hold to God. In the Bible, God is represented as being the "King and Ruler" of the human race. In this relationship is involved an *interest in His kingdom*, wherever it extends. We know that in all countries all the subjects are interested in the whole kingdom to which they belong. When the government is in danger it is not the king alone who is concerned; all are concerned. And all are called on to show their interest. While a portion must assemble together to peril their lives in defence of their country, all the others must assist in supporting and sustaining these defenders. And so all must come to the aid of the king to protect his country, which is theirs also.

In like manner Christians are called on to engage in warfare against the enemies of God's kingdom. They must "come to the aid of the Lord against the mighty," and must help to defend His kingdom against attacks of *whatever* kind—attacks upon His people, or against His teachings, or against His worship and commandments. And so we see that the great idea presented by the Apostle is supported by the relationship of subjects.

III. The same idea is contained in the visits of angels to the earth. We learn from the Bible that they have from time to time come to the earth from their distant homes on missions of mercy to members of the human family. We are also informed that they act as guardians to God's children, and that the little ones have their angelic representatives in heaven. Men are thus taught that the intelligent beings of the universe are connected together, and that human beings may speak of the inhabitants of other worlds as "ours"—that is, as those who are interested in them and will help them.

IV. With these arguments from the Bible, we might consider the position of St. Paul put forth in the text as established beyond peradventure. But as Napoleon the

Great said of many men of his day, which is true of many of ours, "that they will believe everything but the Bible," it may be well to call attention to some utterances of science, which have no uncertain sound. It is a statement which none can deny that the sun, with his moons and planets, and all the starry worlds, are necessary to the existence of man, and therefore all of them, as much as the soil on which he treads, may be called his possession. For as the heat and light which come from the sun are essential to man's existence, so are the influences of the moon, which controls the tides of the sea, and the numerous movements of the air which he breathes. And so also are the influences of the distant stars, whose gravity helps to regulate the motions of the solar and stellar systems, and without which there would be "a crush of matter and a wreck of worlds." From these facts, I say, it must follow that the Apostle's words with reference to material creations are true. And as all the living intelligences must be concerned in the material universe, all are bound together by the material universe, which leads to the position of the Apostle, that they also form a part of man's possessions. So that it may be said of the members of the human race, "All things are yours."

V. Before proceeding to bring before you some of the lessons involved in the great truths presented, let me dwell a moment on several points in the announcement of St. Paul, which may seem strange, and indeed almost incredible, on account of the erroneous ideas connected with them, which need to be removed.

The Apostle speaks of *death* as one of the Christian's *possessions*, and ranks it with many recognized blessings. Some regard this as great an error as if a shepherd should speak of a wolf, which had gotten into his fold, as one of his sheep. "Is not death," it is asked, "an evil, and the greatest of all evils? And is it not a destroyer, and not a possession?" We reply, it is if considered simply with reference to the body, with the idea that there is no soul. But if the soul be taken into account, then the case is different. The body is only the covering of the soul. In the Scripture it is sometimes called "a tabernacle." It is the soul, the immortal spirit, which is the man. Now, in this world the dress of the soul, like the garments of the body, becomes worn out and tattered. The tabernacle becomes decayed and weak, and the question comes up, how can it be gotten rid of and changed? The answer is, "Death is a messenger sent to solve the problem." It

comes to take off the tattered robe and tear down the broken and decayed tabernacle and set the tenant free. The spirit, which is the real man, can then "rise from transitory things to heaven, his destined place." Further, the hand of death takes off the bandage which covers the spirit's eyes and reveals new fields of God's kingdom, and new beings who inhabit them, and all things become new. In this view death becomes a messenger of good and not of evil, of blessing and not of cursing, and may be called one of "the Christian's possessions."

We might pass by another blessing enumerated by St. Paul, because it is recognized by all men, worldlings as well as Christians, as the greatest of blessings. And it would seem, therefore, to need no explanation or comment, viz., life. But we take it up because we regard it as the most misunderstood and the most misused of all human blessings. It is like the light which God has given us, which we often shut out of our houses and churches, and illumine them with our own poor lamps and candles. Or like the day which we turn into night, to sleep in, and the night which we turn into day to work in, or amuse ourselves in. Let me say to you, in all earnestness, that life without Christ, as our Sa-

viour and our guide and teacher, is not worthy of the name. It is a world without a sun. Without Him it is only a preparation for death. It is only a bright and flaming road to the world of darkness and of ruin. "I am going," said a young man, "to bring to my home yonder heiress, who will turn it into a paradise with golden streets, and gates of pearls, and with fountains of perfumes. And there will be feasts in the daytimes and festivals in the night seasons, and beautiful women and gay men will be there, and sweet music will make the air tremulous with melody, and the golden hours will fly by on pleasure's wings for years to come." The heiress came with her gold and her silver and her jewels, and the music came, and the gay crowd came, and all was as merry and gay as the picture which had been drawn by the young man. But Christ was not there, and the home was soon changed, and filled with harsh sorrows, and heart-burnings, and the family circle was broken. And instead of love was hatred; and instead of peace, domestic war—and it ended in a gilded hell. Every day we read of the lives of the wealthy and worldly that are full of sorrows and tears and strifes and evils. And so we see that Christ and his religion are needed that we may get the benefits of

which St. Paul is speaking when he says, referring to Christian men and women, "All things are yours."

VI. Having thus considered some of the great things which are recognized as belonging to the life and existence of human beings when renewed in Christ, let us proceed to consider some of the truths and lessons which flow from the announcement of the text. To become acquainted with this world in all its array of strata upon strata, and race upon race of animals; and department upon department of the vegetable kingdom, and of the mineral kingdom, and of the insect tribes, would of itself require uncountable years. Then to read all the leaves of the world's history and master all the details of its various kingdoms would require added years. What a vast time, then, would it require to become acquainted with *all* the histories and *all* the sciences and *all* the products of *all the worlds!* This would seem to require an eternity in itself. But when we remember that creation is ever going on, and that new worlds are constantly being created, we see that there is no end to the employment thus set before the human race. And when we are informed that all these things are given to the sons and daughters of men, the gift of

them *involves the time and opportunity to see them and examine them*; and so the words of the Apostle contained in the text is an announcement of the Christian man's immortality. While that immortality has been proclaimed at other times and on many occasions, it is here taught in an indirect but most striking and forcible and convincing manner. We are—yes, we are immortal! And the great universe stretching around us proclaims it.

But these same facts teach that there is to be constant development of all the powers and capacities of the regenerated portion of the human race. We know that in this world the study of the various creations which surround human beings improves and strengthens both mind and body. A poor boy whose early years were passed on a tailor's bench, and who was utterly ignorant and illiterate, when he reached manhood's years was taught to read by his wife. He soon became a great student, developed into a leading citizen of the country, and at last became President of the United States. In like manner have many of our poor young men developed by their study of the objects around them, and have received, as it were, wings, with which they have mounted upward and onward, until they have reached the highest places.

What progress, then, can be expected when the doors of the great universe shall be opened, and men and women shall enter and drink at the fountains of learning, and partake of her feasts without let and without hindrance! How, then, shall we all grow and improve and develop in that great and glorious universe which is ours!

But the developments of which we have spoken will lead further to *companionship* and *co-operation* of *angels* and *intelligences* of *various grades* in the future world. Angels have already, as we are taught, co-operated with men to carry out the plans of God on earth. But they have done this only to a slight degree in times past, because barriers of various kinds have kept them apart. To how great a degree will it be carried when all these barriers shall be broken down and be swept away! The author of the Pilgrim's Progress saw in vision the pilgrims as they came across the river. The angels met them on the other side, and they joined company and walked together to the gates of the celestial city, and together they entered, to live together in the presence of their Lord and Saviour.

There, we are taught, they are to commune together, and learn lessons from the lips of that Teacher whose words have al-

ready been our guides into the way of life, and so will be fulfilled the words of the Apostle in our text, "Ye are Christ's, and Christ's is God's." And so all things shall be *yours*.

Let me, in conclusion, call your attention to one of that great army of great men whose lives adorn the pages of English history, and who accomplished one great deed that speaks trumpet-tongued to us all.

His ancestors, as Macaulay tells us, were rich and noble men, and owned one of the most beautiful estates in England. But before his birth they had squandered all, and he was born in poverty. When but seven years of age, as he lay on the banks of a rivulet which flows through the old domain of his ancestors, there rose in his mind the scheme to recover the estate which had been lost. He would be again the "Lord of the Manor." This purpose formed in his early youth was never abandoned, but grew stronger as his intellect expanded and as his fortune rose. He went to India, at that time the Eldorado of Asia. He got an appointment in the East India Company, and from a poor boy rose to the position of Governor of India, and was one of the wealthy men of the great East India Company. As soon as he could leave the land

of his wonderful career he returned to the land of his birth, and redeemed back the inheritance of his fathers, and was known again as one of the noblemen of England. It is thus many a youth reduced to poverty has risen through his own determination and effort to the possession of his lost inheritance.

Need I say to you that we all have an inheritance incorruptible and undefiled which has been *lost*, but can be won again? It is that which Christ came to put within our reach. Are there any here who have not won it back? Who are yet wanderers from the Father's home and the Father's love? Then let them arise and come to that Father and say to Him, "Father, I have sinned against heaven and before Thee, and am no more worthy to be called thy son," pleading the name of the Lord and Saviour. That Father will hear and receive them, and then it may be said of them, "All things are yours. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's."

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